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THE
AMERICAN SYSTEM
OF
ENGLISH SYNTAX,
DEVELOPING
THE CONSTRUCTIVE PRINCIPLES
OF
THE ENGLISH PHRENOD, OR LANGUAGE,
AND IMPRESSING THEM ON THE MEMORY BY PICTORIAL, AND SCENICAL
DEMONSTRATION, THUS ENABLING THE ADULT AT HOME, AND THE
CHILD AT SCHOOL, TO ACQUIRE, IN A FEW MONTHS, A BETTER
KNOWLEDGE OF SYNTAX BY THE AMERICAN SYSTEM
THAN THEY CAN EVER ACQUIRE BY THE
BRITISH.

Is it more difficult to teach *truth* than *error*? and is it more useful to learn
error than *truth*?

BY JAMES BROWN.

PHILADELPHIA:
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TO

SAMUEL B. WYLLIE, D. D.

VICE PROVOST

OF THE

University of Pennsylvania.

SIR :

IT is beyond doubt that ENGLISH GRAMMAR has been in an unsettled state from its commencement to the present period. And although it is not my design to enumerate the various injurious effects of this fugitive state of so important a branch of education; yet it may not be improper to remark that one of these results is the frequent change which teachers feel justified in making upon a mere possibility of procuring an *improved* Grammar. Our schools are almost quarterly disturbed by the introduction of a *new* system of *prating* about *nouns*, and *verbs*. The people of our common country have long felt the bad effects of this *perpetuity* in the change of a book which attempts the development of a popular science. Nor can they be ignorant of the fact that the *unsoundness* of the British system of English philology, is the primary cause of this *alternate adoption*, and *rejection* which have for years distracted *parents*, *children*, and *teachers* upon the subject of the true structure of their vernacular tongue. I have long been satisfied that nothing but a sovereign remedy for the disease of this old British theory, can arrest the constant change which the numerous attempts to improve this system, enable teachers to make: and I have long

been convinced that this remedy is a full *removal* of this British work of defect, error, absurdity, and contradiction, from our schools, from our libraries, and from our *affections*, by a substitution of a system which can be inducted into its place under the sanction of philological truth, and under the guardianship of one whose soundness of judgment, depth of erudition, and love of country, will induce the learned to examine, and others to confide. That pride of opinion, attachment of habit, and belief in the adequateness of the British system, will yield at once, is an event bordering too much upon a miracle, to be expected in these days. On the contrary, should these stern attributes not array themselves against this undertaking, their neutrality would commence a new epoch in human nature, and in human events.

Nothing so effectually prevents improvement as a belief of present perfection. It is observed by Mr. Murray that little improvement in English Grammar, can be expected at so late a period of the science. While, sir, I have ever felt perfectly willing that Mr. Murray should enjoy his own opinions on the subject of English phrenody, I have never been inclined so far to participate in his enjoyment as to subscribe to their doctrines. The court of chance, condition, or fate, has decided that I should meet Mr. Murray in open combat, and withstand him *page for page*. Whether this verdict is to be viewed as the penalty of the crime of venturing to differ in opinion from the distinguished champion of the British principles of English philology, or whether it should be considered an appointment to bring the enslaved child from literary bondage, must be solved by time itself which leaves no blank in the history of man. Be that as it may, I have yielded to the mandate of this tribunal from which it seemed to me, no appeal would lie. I had commenced my exposition of the unsoundness of the British System, before the private virtues, public worth, and rare learning of Mr. Murray, were connected with the memory of the dead. His exit, like that of every great, and good man, has hallowed the works of his hands—it has raised his erudition into a monument of fame, which will never crumble beneath the pen of the critic, nor suffer from the lapse of time. Nor shall my hand be raised to take one particle of

granite from the imperishable pile. But while I wish this memento to the fame of a distinguished scholar, to endure without change, I rejoice in the rescue of that *philological corpse* which lay beneath the monumental mass of this great man's literary glory. Sir, do I seem affected? It is natural that I should feel—the dead body which I have for years toiled to remove from beneath this tower, was a *near*, and *dear relative of my vernacular tongue!* Having at length made the rescue, I have presented under your protection, the lifeless mass to my country for *reanimation*;—her *touch* can make the dead corpse live. And I entreat her not to withhold it—let him that is now *dead*, sit up, and *begin to speak*—let him teach the tender vines which now hang in graceful festoons upon the branches of the tree of science, to wind their course up to its celestial summit. Yes, if into our republican Eden, this tree has been transplanted, let us not slumber while banqueting upon the rich gums which exude from its trunk—rather, let us beautify its boughs with AMERICAN flowers, enrich the soil where it stands, and sweeten the fruit which it yields.

May your life be as long as your feelings are generous; may your future days be as happy as your past ones have been useful; and may your setting sun be as resplendent, and serene as your earthly career has been honorable, and exemplary.

With feelings of gratitude for the honor of being permitted to subscribe myself your most obedient, and humble servant.

THE AUTHOR.

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Rev. S. W. Crawford, Principal of the Academy connected with the University.

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(*Recommendations at the close of the book.*)

P R E F A C E .

EVEN a superficial observer of human affairs must be satisfied that the *ease, accuracy, despatch, and safety* with which the transactions of life are conducted, depend much upon the degree of skill which men possess in the use of language. Who has not found that many of the difficulties which distract society by setting member against member, arise from a want of that skill in language, which is necessary to define the conditions of those transactions that lie treasured up in words? It becomes every man, and woman, therefore, to understand, critically, the language of their own country—and as an incentive to that careful attention which is necessary to such an understanding, let each one reflect upon the advantages of being able to use this instrument with ease, propriety, and despatch.

In the business of life, language is invaluable; how important, then, is a correct knowledge of it. In social intercourse, language is dear to all; how desirable, then, is that skill which enables one to use it with all the ease with which he can move the fingers of his hands. In the higher walks of life, language holds an elevated rank; how important, then, to the lady, and gentleman, is a refined acquaintance with it. And to parents, who should ever superintend the education of their children, a philosophic knowledge of language is a blessing indeed.

Nor is it of little importance to this *nation*, that her youth should be early, and thoroughly instructed in the principles of the English tongue. Too little stress is laid upon the education of her children. Youth is the progressive state of both mind, and body; and if either is neglected here, it never attains that height in excellence to which our species are capable of ascending. The proper nourishment for both, while in this state, is generous, and constant action; and in

exact proportion to the use of this, will be the strength of the body, and the capability of the soul. Children, as such, are passed by as of no real value to a nation—the fact, that from these young saplings are soon to be selected the pillars of the country, is rarely considered in its proper light, even by the American community.

Youth is the season designed by nature for the formation of the mind—the expansion of the soul. But man, mistaken man, has contradicted this, and thus brought himself to a state so feeble that he can hardly secure his rights, or enjoy his freedom! It is not pretended that American children are deprived of schools; but it is verily believed, that they nearly waste their precious childhood by a false system of teaching. Is it too late for *reform*? If not, let it be commenced in the primary schools—let the language be understood by the *teachers*, and by them thoroughly *taught* to their pupils. Let the institutions in which youth complete their education, give attention to their *own* tongue: too much time is devoted to other languages. *American statesmen must be acquainted with their own language, or this republic is of short duration.* Even the constitution of the *United States* can not be understood by two impartial statesmen in the same way.

To the man of circumscribed views, innovation seems to imply a contempt for all former systems, and a total want of respect for their authors. But, he who has seen the clouds of literary night dissipate before the sun of improvement, the region of science grow lighter, and lighter, and the horizon of truth extend from time to time, by repeated changes, will soon overcome his attachment to absurd forms, and gladly promote that species of innovation which tends to build system upon *truth, and philosophy.*

The author of this work respects the various systems of English Grammar: he regards them as so many stepping stones by which the science has been brought to its present height of excellence. He respects their authors as men, and especially as the founders of so grand a commencement. He respects the memory of Mr. Murray for the good he has done in the Republic of letters. So far from holding his shade in contempt, or his work in derision, he would fire his system

with the sparks struck from the collision of its conflicting principles; he would deposit its ashes in a golden urn, and preserve them as a memento of its worth.

The American Grammar, he is not insensible will oppose the *wisdom* of the learned, and the practice of years. But, it should be remembered that systems, the growth of ages, have been overturned, and that principles, gray with centuries, have been found a delusive chimera. *All* that relates to man, is matter of progression: we see the commencement of Christianity in mere rituals, and symbols: we find its perfection in CALVARY'S CRIMSONED TOP.

Are you ready to reject this work because you have been brought up at the feet of Murray? remember him who was brought up at those of Gamaliel; listen to the cry of the Christians, and be reminded of Paul's journey to Damascus: education had drawn a film over his eyes; and a *miracle* was necessary to restore his sight.

From the dictatorial attitude of the English literati, this production may seem an infringement on the rights which they have so long claimed, and which this country has too long granted. It is remarked by European writers, that English literature should be a model for the literati in America, until this country produces a Newton, an Addison, &c. We confess a deep regard for the shades of these illustrious men: but we would sooner build sepulchres to England's ancient prophets, than believe in her living ones. Where can stronger claims be laid to philological legislation, than in a country, distinguished for *freedom* and *power* of speech?

In the British system of Grammar, the sense is either lost by the use of improper terms, or enveloped in arbitrary rules, definitions, and exceptions. Indeed, the whole system resembles a machine, hastily contrived, possessing no grand movements; too complicated, too feeble in most of its parts, and, in general, acting upon wrong principles. The author of this work, therefore, after mature examination of the European, has ventured to introduce NEW MATERIALS, AND NEW PRINCIPLES; and to complete the remedy, he has extended his system to the relation of one assemblage of words to another assemblage.

This work, therefore, is not only made a means for teaching the *mere childlike* relation of *one word* to another word, but an instrument for presenting that *manly mental, subtle* coincidence, vibrating between the relative groups of the words, which compose the sentence. This part of the American System is called GRADUATION, and treats of words in their *collective* action, their *collective* bearing, and in their *collective* import—and, while it may be clearly comprehended even by the minds of children, it is not unworthy the close attention of *men, of scholars, of philosophers*. GRADUATION consists in dividing a sentence into portions, or groups, ascertaining their true constructive relation, learning their exact significant characters, and referring the inferior portions to their respective superiors. This Exercise urges the pupil to trace out the precise connection of the portions, by following the filaments which produce it; and thus fits him to discern the exact meaning of any writer whose language he may read. It prepares the pupil to read with an understanding which renders study easy, delightful, and profitable to him. GRADUATION gives the pupil such a knowledge of language as qualifies him to acquire the other branches of education with an expedition, ease, and satisfaction, which render study advantageous, and pleasing. Made familiar with this process, the pupil's mind kindles into fervor; and he pursues his study as much for the pleasure of the exercise as for the advantage of knowledge. And whether his eye is turned to the sign of the type, or his ear directed to the language of the tongue, he seizes the period with animation, moves along the *constructive* fibres which extend from portion to portion, works his passage through the entire sentence, and comes out with every thing which philosophy can glean, or acuteness discern.

The author of this work is far from desiring to exhibit a *mere* independence of mind in the rejection of the British system of English Philology. Nor does he mention the excellence of the *American Syntax* to institute an *invidious* comparison between the two—he does it to prevent an identity with those essays which have appeared within a few years, under the pretensions of improving the method of

presenting the *erroneous* principles upon which the system of Murray has been founded. It differs much from *all* others.

The American Syntax is a laconic system of English Philology, founded upon principles entirely new, and highly important. It settles all points contested among teachers—resolves all the difficulties of the pupil, and relieves the mind of all its grammatical scruples. It sets aside all other systems—exposes their defects, demonstrates the little use of attending to them, and presents to the pupil, the unerring and only way to the structure of the English language. It urges the youthful mind to invention and thought—it undeceives the *most accomplished Grammarian*, and instructs the *most profound Philologist*; and it is, in a variety of ways and cases, the clergyman's guide in scriptural exposition; the lawyer's interpreter in juridical discussion; and the magistrate's confirmation in legal decision.

Language is an emanation from God. It is the medium of communication from one finite mind to another, and a means of intercourse between man and his Maker. In construction, it is ingenious; in purpose, noble; and in application to thought, wonderful. As a gift, it claims our gratitude; as a science, it demands our highest attention; and as a means of mental intercourse, it excites our admiration and astonishment.

Language is the mind's hand; and, like that of the body, is employed by many who are ignorant of its beautiful symmetry. But they that use it without understanding its principles, lose as much as those who strengthen their bodies with food which they do not relish. In tracing this hand through all its changes, and modifications, in understanding their causes, and effects, and in seeing it follow the discursive parts of the mind, fasten upon its curiously formed notions, and reach them to others, we are led to look for its ORIGIN.

It has long been a contested point whether language is a divine revelation, or a human production. But when we trace it from cause to effect, we see more than HUMAN agency. Man consists of two parts, a body, and a mind; *this* is journeying through life in *that*. Thus, the mind becomes a passenger; the body his chariot; ideas his

baggage; the earth his inn; hope his food; and another world his destination. And such is the relation between the passengers while on the way that they are compelled to interchange their ideas. For this purpose, either God has furnished them with language, a ready means for this exchange, or the PASSENGERS THEMSELVES have made this instrument. When we reflect upon the passenger's connection with his chariot; when we see him drawing to himself, through organic avenues, the various objects which constantly surround it, we feel that this work is above *man*—but, when we behold him ANALYSING these objects, forming correct notions of their component parts, and, with vocal organs attached to his vehicle, converting the air into sounds for the communication of those notions, we are ready to exclaim—the FORMER of the passenger is the AUTHOR of his language!

A LANGUAGE,

OR

A PHRENOD.

A LANGUAGE, or a PHRENOD is that set of signs, which forms the medium of communication from one mind to another.

(*Lingua*, the tongue.) (*Phren*, the mind; and *odos*, a means, a medium, a way.)

REMARKS.

I. Every nation has found it important to have a phrenod, composed of *sounds*, and a phrenod composed of *letters*. Hence, each nation has two phrenods; viz. a PHONOD, and an ALPHOD.

(*Phone*, a voice; and *odos*, a medium. *Alpha*, a letter, and *odos*, a means.)

II. The distinctive name of a phrenod is generally formed from the national appellation of the people who use it—hence, the phrase, the *French* phrenod, the *Greek* phrenod, the *English* phrenod, &c.

PHRENODY, OR PHILOLOGY.

PHRENODY is the science of phrenods.

English phrenody is the science of the English phrenod.

DIVISION OF PHRENODY.

PHRENODY is divided into two parts; namely,

1. SYNTAX, and
2. SIGNOLOGY.

1. SYNTAX is that part of phrenody, which comprises the *constructive* principles of phrenods.

2. SIGNOLOGY is that part of phrenody, which comprises the *significant* principles of phrenods.

(*Signology* is taught by a *Dictionary*.)

ENGLISH SYNTAX.

ENGLISH SYNTAX is that part of English phrenody, which consists of the *constructive* principles of the English phrenod.

B

ENGLISH SYNTAX is divided into six parts, viz.

1. GNOMEOLOGY.
2. MONOLOGY,
3. SYNCRATOLOGY,
4. SEMENOLOGY,
5. SYNTITHOLOGY, and
6. POEOLOGY.

I. GNOMEOLOGY.

GNOMEOLOGY is that part of syntax, which consists of the doctrine of a *gnomod*, or sentence.

II. MONOLOGY.

MONOLOGY is that part of syntax, which consists of the doctrine of *monos*.

III. SYNCRATOLOGY.

SYNCRATOLOGY is that part of syntax, which consists of the *conjunctive* power, and character of words.

IV. SEMENOLOGY.

SEMEMOLOGY is that part of syntax, which respects the power of a word to distinguish those things to which the *Dictionary meaning* of the word does not apply.

V. SYNTITHOLOGY.

SYNTITHOLOGY is that part of syntax, which consists of the principles of putting words together in the formation of *gnomods*, or sentences.

VI. POEOLOGY.

POEOLOGY is that part of syntax, which consists of the principles of forming words.

NOTE.—The terms used in this work, are explained, and pronounced in the *Verbatory* affixed to the Syntax.

PART I.

CHAPTER I.

GNOMEOLOGY.

GNOMEOLOGY is that part of syntax, which consists of the doctrine of a gnomod, or sentence.

A gnomod, or sentence.

A gnomod, or sentence, is an assemblage of two, or more words, which expresses a *cordiction*; as,

1. It is nine.
2. If it is nine.
3. Is it nine?
4. Go thou to school.
5. Forgive thou our sins.

A gnomod consists of two things; namely, *words*, and a *cordiction*; as, "*It is nine.*"

1. The words are a frame-work of *pointers*, each pointing to something on which the cordiction has a near, or a remote bearing.

2. The cordiction is the *abstract* affirmation, the *abstract* negation, the *abstract* interrogation, the *abstract* command, or the *abstract* petition which is expressed in the assemblage of words; as, "*It is nine, If it is nine, Is it nine? Go thou to school, Forgive thou our sins.*"

PARTS OF A GNOMOD.

A gnomod is divided into two parts, viz. a *gnometory*, and an *agnometory*.

1. The *gnometory* is that portion within which the cordiction lies; as,

1. *It is* nine.
2. If *it is* nine.
3. *Is it* nine?
4. *Go thou* to school.
5. *Forgive thou* our sins.

2. The agnometry is that part within which no cordiction lies; as,

1. It is *nine*.
2. *If* it is *nine*.
3. Is it *nine*?
4. Go thou *to school*.
5. Forgive thou *our* sins.

NOTE.—It may be proper to remark that the gnometry of a gnomod, can comprise neither fewer, nor more than two words. It must comprise two because the cordiction is produced by the joint agency of two—and it can never have more than two because no more than two can exert any influence in the production of the mere cordiction of the sentence. Hence, in the gnomod, “John was taught by his brother,” *John*, with *was* constitutes the gnometry, the place, the part within which the cordiction of the whole assemblage of words lies. “*John was*” is not the entire frame-work; but it is that part of the frame-work, which produces the cordiction, the affirmation.

Again.—*If John writes*, seems to be an instance of a gnometry which has three words. But when it is considered that it is the characteristic mark of a nutation to leave the mind in doubt with respect to the thing in question, it will be seen that *John*, with *writes* is the guometry. *If* is calculated to make the mind totter with respect to what is mentioned—and “*John writes*” leaves the mind in this tottering state. From a *hasty* examination, it may seem that *if* expresses the nutation. The nutation, however, is expressed by those words that express the thing about which the mind totters, or doubts. *If* expresses nothing concerning which the mind totters—the mind totters with respect to *John’s writing*. And, as “*John writes*,” expresses this thing, and leaves the mind tottering concerning it, “*John writes*” is a nutation.—If it was the province of a nutation to *cause* the mind to totter, *if* would be a perfect nutation. It is the province of a nutation to express the thing concerning which the mind totters without relieving the mind of its doubts.

QUESTIONS.

1. What is language, or phrenod?
2. What are the two phrenods called which every nation has found it important to have?
3. How is the distinctive name of a phrenod generally formed?
4. What is phrenody, or philology?
5. What is English phrenody?
6. How is phrenody divided?
7. What is syntax?
8. What is signology?

9. What is English syntax?
10. Into how many parts is English syntax divided?
11. Can you give the name of each part?
12. What is gnomeology?
13. What is a gnomod, or sentence?
14. Of how many things does a gnomod consist?
15. What are the words?
16. What is the cordiction?
17. Into how many parts is a gnomod, or sentence divided?
18. What is a gnometory?
19. Which part is the gnometory in the first example?
20. What is an agnometory?
21. Can you give the agnometory in each example under the definition of an agnometory?
22. Of how many words must the gnometory consist?
23. Can the gnometory have more than two words? No. Why not? Because only two words can be concerned in the production of the cordiction.

QUESTIONS,

Preparatory to gnomodical exercises.

1. What does the word, *Cordiction*, mean?
Affirmation, interrogation, command, petition, and nutation.
2. Whence the propriety of calling these distinctive attributes, *Cordiction*?
From the fact that these five attributes are the *vital* parts of speech, or diction.
3. Can an assemblage of words be a sentence, which has not one of these vital properties? No. Why? Because affirmation, interrogation, and nutation of something, or command, and petition to some being, are the only purposes which men have in forming *sentences*. The assemblage of words, therefore, which has not one of these purposes, is not a *sentence*.
4. Is the following assemblage of words a sentence?—
“*Unto the mount of Olives.*”
No. Why not? Because it has no cordiction. That is, it does not contain affirmation, interrogation, command, petition, or nutation.

5. Is the following assemblage a sentence?—*They went.*
Yes. Why? Because it contains a cordiction. What is the cordiction which it contains? Affirmation.

6. What is the cordiction of the following sentence?—*Are you well?*

The cordiction, or heart of this assemblage of words, is interrogation.

SPECIMEN.

“*Of Olives,*” not a sentence, because it contains no cordiction.

“*He is in Philadelphia,*” a sentence, because it contains a cordiction which is an affirmation.

“*Give us this day our daily bread,*” a sentence, because it contains a cordiction which is a petition.

EXERCISES IN GNOMEOLOGY.

1. Law, in its most comprehensive sense, is a rule of action.

2. Law, in its most confined sense, is a rule of human action.

3. Man is a dependent being.

4. On the laws of nature, and revelation, depend all human laws.

5. The law of nations is that collection of principles, which regulates the intercourse between national communities.

6. The work improperly.

7. Is the work properly done?

8. If John returns to-day. (Nutation.)

9. Were any philosophers more eminent than Socrates, and Plato?

10. Forgive our sins.

11. Pardon our iniquities.

12. The mind of man not without some food to nourish the activity of its thoughts.

13. My good boy.

More exercises may be found under page 20, 23, 25, 27, 31, and 35.

PART. II.

CHAPTER I.

MONOLOGY.

MONOLOGY is that part of syntax, which consists of the doctrine of monos.

A mono.

A mono is that word, or that number of words, which can be passimated alone; as, [*There was a marriage*] (*in Cana*) (*of Galilee.*)

MONOLOGICAL RULES.

I. An assemblage of two, or more words, having an independent word for its base, constitutes a distinct mono; as, [*There was a marriage*] (*in Cana*) (*of Galilee.*)

II. The single *independent* word which expresses a circumstance, constitutes a mono; as (*Ah,*) (*John,*) [*have you come again?*]

SPECIMEN.

1. [*There was a marriage*] (*in Cana*) (*of Galilee.*)

“*There was a marriage,*”

A mono. Rule 1. An assemblage of two, or more words, having an independent word for its base, is a mono; as, *There was a marriage.* *Marriage* is the independent word.

“*in Cana,*”

A mono. Rule 1.

“*of Galilee.*”

A mono. Rule 1.

2. (“*Ah,*) (*John,*) [*have you come again?*”]

Ah,

A mono. Rule 2.

John,

A mono. Rule 2.

have you come again,

A mono. Rule 1. *You* is the *independent* word.

3. (James,) [will you come] (to me,) (my boy.)

James,

A mono. Rule 2.

will you come,

A mono. Rule 1.

to me,

A mono. Rule 1.

my boy,

A mono. Rule 1.

EXERCISES IN MONOLOGY,

To be monoized exactly according to the preceding specimen.

1. Harken , unto me, my people. (*Three monos.*)

2. O, Jerusalem, awake thou, and stand , up. (*4 M.*)

3. Give , ear unto me, O, my nation. (*4 M.*)

4. My Lords, I am opposed to this bill. (*3 M.*)

5. Behold thou, the Lord's hand is not shortened: he can still save , . (*3 M.*)

6. They were known to return. (*1 M.*)

7. They were known on their return. (*2 M.*)

8. They write , accurately. (*1 M.*)

9. They write , with accuracy. (*2 M.*)

10. They came at that time. (*2 M.*)

11. That , which we, for our unworthiness, are afraid to crave, our prayer is that God, for the worthiness of his Son, would vouchsafe to grant. (*6 M.*)

More exercises may be found under page 18, 23, 25, 27, 31, and 35.

CHAPTER II.

ORDER OF MONOS.

Monos are divided into two orders upon the principle of their frame-work *rank* in a gnomod, or sentence. These are

1. GNOMECORME, and
2. CLAD.

1. The gnomecorme is the foundational, the *trunk* mono in a gnomod, or sentence; as, [*There was a marriage*] (in Cana) (of Galilee.)

NOTE.—The gnomecorme bears the same sustaining relation to the clad in the frame-work of a sentence, which the trunk bears to the branches in the frame-work of a tree.

2. The clad is a *branch* mono; as, [*There was a marriage*] (in Cana) (of Galilee.)

NOTE.—The clads bear the same relation to the gnomecorme, in the frame-work of the sentence, which the branches bear to the trunk, in the frame-work of a tree.

RULES.

1. That mono which is *so disposed* of in the *gnomodic* frame-work as to become the foundation of the sentence, is the gnomecorme; as, [*There was a marriage*] (in Cana) (of Galilee.)

2. That mono which is *so disposed* of in the sentence, as to have a *frame-work dependence* upon another mono, is a clad; as, [*There was a marriage*] (in Cana) (of Galilee,) (*Ah,*) (*John,*) have you come again?

REMARKS.

The first rule is a sort of definition—it tells you that the gnomecorme is the basis in the frame-work of a sentence; as, [*Jesus saw a man*] (that was blind) (from his birth.) [*“Jesus saw a man.”*]

The second rule is also a sort of definition, for it informs you that a clad is a mono having a frame-work dependence upon another mono; as, [*Jesus saw a man*] (*who was blind*) (*from his birth.*)

Clads $\left\{ \begin{array}{l} \text{who was blind} \\ \text{from his birth.} \end{array} \right\}$

The first clad subjoins to the gnomecorme the circumstance of the man's blindness. The second clad subjoins to the first clad the circumstance of the time during which the circumstance of his blindness had continued—(*who was blind*) (*from his birth.*)

Let me here put you somewhat on your guard respecting rules, and definitions. You must understand them, or have no benefit from them. And to understand them, you must, in reading them, pause at each word in each mono, and at each mono in each sentence. Let me then call your attention to these rules again:

1. That mono which is *so disposed* of in the verbal frame-work as to become the foundation of the sentence, is the gnomecorme; as, *Joseph went* to the city; James to the country. [*Joseph went.*]

2. That mono which is so disposed of in the sentence as to have a *frame-work dependence* upon another mono, is a clad; as, *Joseph went (to the city;)* (*James went*) (*to the country.*)

You should give close attention to the phrase "*so disposed of.*" The gnomecorme may, by a different disposition in the frame-work, become a clad; and a clad may in the same way become the gnomecorme; as, [*James went*] (*to the city,*) (*Joseph* ,) (*to the country,*)

[*I say the truth*] (in Christ;) (*I lie not;*) (my conscience also bearing (, me) witness) (in the Holy Ghost.) [*I lie not;*] (*I say the truth*) (in Christ;) (my conscience also bearing (, me) witness) (in the Holy Ghost.)

Few sentences, however, can undergo that revolution in the *manner* of their frame-work, which is necessary to turn the gnomecorme into a clad, and a clad into the gnomecorme, without a very obvious change in the sense itself. And when the change in structure gives a *new sense*, the old sentence is entirely lost in the new.

In the following the gnomecorme, cannot become a mere clad—

"('To him) (that worketh) [*is the reward not reckoned*] (of grace,) (but , , ,) (of debt.)"

HOW THE GNOMECORME MAY BE DISTINGUISHED FROM THE CLADS.

No sentence has more than one clad, of which potential precession can be predicated—and there are very many sentences in which no clad can occupy the *first* place; as, But one thing is needful; (*and Mary hath chosen that good part*) (*which shall not be taken away*) (*from her.*)

As there is but one clad which can occupy the *first* place in any sentence; and as the gnomecorme always can, it follows that the gnomecorme is one of the two monos which can commence the sentence; as, (*In the beginning*) [*was the word;*] and the word was with God, and the word was God.

(*In the beginning,*) and [*was the word*] are the only

monos with which the verse can be commenced; hence it follows that one of these is the gnomecorme.

EXERCISES.

SPECIMEN. Canst thou draw out Leviathan with a hook?

1. *Canst thou draw out Leviathan*, The gnomecorme.

Rule 1. (Read the Rule.)

with a hook, a clad. Rule 2.

2. Hearken , unto me, O, my people. (*ye.*)

Hearken ye, the gnomecorme. Rule 1.

unto me, a clad. Rule 2.

O, a clad. Rule 2.

my people, a clad. Rule 2.

1. He was led up of the Spirit. (2 M.)

2. And the house was filled with the odor of the ointment. (3 M.)

3. And she wiped his feet with her hair. (2 M.)

4. By grace are ye saved (, ,) through faith. (4 M.)

5. I can write better , with a pen than ,

, , with a pencil. (4 M.)

6. And they cried out with a loud voice. (2 M.)

7. He lived in London , a year. (3 M.)

8. On Friday last, we launched the ship. (2 M.)

9. He went from his teachers to his books. (3 M.)

10. He wrote these letters on last evening, in my presence, on that table, with his pencil. (5 M.)

N. B. Should more exercises be deemed necessary they may be found under page 18, 20, 25, 27, 31, and 35.

CHAPTER III.

RELATIONS OF THE CLADS.

THE relation of a clad respects the number of monos to which it stands conjoined in construction. Clads have two relations, viz. *Uni*, and *Plus*.

That clad which, in the frame-work of a sentence, depends upon only one other mono, is of the unirelation; as, [John is the brother] (*of James.*)

2. That clad which, in the frame-work of a sentence, depends upon more than one other mono, is of the plusrelation; as, [John is the brother] (of James;) (*but he is not the brother*) (of Nathaniel.)

CONJECTIVE READING.

Conjective Reading is the process of conjecting the inferior mono to its superior mono, or monos.

[There was a marriage] (in Cana) (of Galilee.)

"*in Cana*, a clad, unirelation, belonging to its superior mono. *Conjective Reading.* There was a marriage *in Cana.*

"*of Galilee*," a clad, unirelation, belonging to its superior mono. *Conjective Reading.* (in Cana) (*of Galilee.*)

RULES.

1. Every clad of the unirelation must be conjected to that mono which sustains it in the frame-work of the sentence.

2. Every clad of the plusrelation must be conjected to those monos which sustain it in the frame-work of the sentence.

SPECIMEN IN MONOLOGY.

"In the beginning was the word; and the word was with God; and the word was God."

Was the word,

The gnomecorme.

in the beginning,

A clad, unirelation, belonging to its superior mono. *Conjective Reading.* The word was *in the beginning.*
Rule 1.

and the word was,

A clad, plusrelation, belonging to its superior mono. *Conjective Reading.* [The word was] (in the beginning;) (*and the word was.*) Rule 2.

with God,

A clad, unirelation, belonging to its superior mono.
Conjective Reading. (and the word was) (*with God.*)
Rule 1.

and the word was God,

A clad, plusrelation, belonging to its superior monos.
Conjective Reading. (and the word was) (with God;) (*and
the word was God.*) Rule 2.

SCHEME.

1. In the following prepared exercises, every line constitutes a mono.

2. The first line in every sentence is the corme.

3. The Conjective Reading is indicated by corresponding letters; as, *a a*, which are placed at the close of the superior mono, and at the commencement of the inferior; as,

The word was *a*
a in the beginning.

Conjected thus: The word was *a a* in the beginning.

4. The plusrelation of a mono is indicated by placing the same letters before the inferior, which accompany its several superiors; as,

The word was *a*
a in the beginning;
a a and the word was.

Conjected thus: The word was *a a* in the beginning; *a a*
and the word was.

PREPARED EXERCISES.

1. The eyes *a* are *b**
a of a fool
b in the ends *c*
c of the earth.

* The inferior mono should be introduced where the conjunctive letter stands in the superior.

2. The most powerful motives call *a, b**a* on us*b* for those efforts *c**c* which our common country demands *d**d* of all her children.3. Nature has so exquisitely modelled the human features *a**a* , , , that *b**b* they are capable *c**c* of the expression *d**d* of the most secret emotions *e**e* of the soul.4. The rapid extension *a, b* may be considered a direct proof *d*.*a* of the Christian religion*b* through the principal nations *c**c* of the world,*d* of the reality *e**e* of the miracles *f**f* of our Saviour,*d d* and , , , , , , *g**g* of the miraculous powers *h**h* with which *i**i* the apostles themselves were endowed.

More Exercises may be found under page 18, 20, 23, 27, 31, and 35.

CHAPTER IV.

DIVISION OF THE CLADS.

THE clads from their *gnomodic* character, or from a want of this character, are divided into *gnomeclads*, and *agnomeclads*.

1. A *gnomeclad* is one which, while it aids in completing the frame-work of a sentence, has a *gnomodic* character; as, [He went;] (*but he did not remain.*)

2. An *agnomeclad* is one which, while it aids in completing the frame-work of a sentence, has, in itself, no *gnomodic* character; as, [He went] (*to Boston*;) (but he did not remain there.)

RULES.

1. Every clad with which *not* can be incorporated, is a *gnomeclad*; as, [John went] (for his book) (*which he obtained*.)

NOTE.—If *not* is put into the clad, *which he obtained*, it will attach itself to *obtained*, and thus become a member of this mono—which he obtained *not*.

2. Every clad with which *not* cannot be incorporated, is an *agnomeclad*; as, [John went] (*for his book*.)

NOTE.—*Not* cannot be incorporated with the clad, *for his book*, for as soon as it is put into the sentence, it incorporates itself with the *gnomecorme* by attaching itself to *went*; as, John went *not* for his book.

SPECIMEN.

[“John went] (for his book) (which he obtained.”)
“*John went*,” the *gnomecorme*.

The *gnomecorme* is the foundation mono in the frame-work of a *gnomod*; as, *John went*.

“*for his book*,” an *agnomeclad*, unirelation, belonging to its superior mono. *Conjective Reading*. John went *for his book*. Rule 2.

“*which he obtained*,” a *gnomeclad*, unirelation, belonging to its superior mono. *Conjective Reading*. for his book *which he obtained*. Rule 1.

EXERCISES.

1. He that makes his fire of hay, hath much smoke, but little heat.

He hath much smoke *a*
a that makes his fire *b*
b of hay *c*
a but , , little heat.

2. Joseph forgave his brethren, because he was a merciful man.

Joseph forgave his brethren *a*
a because he was a merciful man.

3. Rejoice in the Lord, O ye righteous, for praise is
 comely to the upright.

b Rejoice , *a, c, e*
a in the Lord
b O
c ye *d*
d , , righteous;
e for praise is comely *f*
f to the upright.

4. Shall mortal man be more just than God?

Shall mortal man be more just *a*
a than God , ?

5. A certain man planted a vineyard; and set a hedge
 about it; and digged a place for the wine vat; and built a
 tower; and let it out to husbandmen; and went into a far
 country.

A certain man planted a vineyard *a*
a and , set a hedge *b, b*
b about it
b and , digged a place *c*
c for the wine vat
c and , built a tower *d*
d and , let it out *e*
e to husbandmen
e and , went *f*
f into a far country.

Should more exercises be deemed necessary, they may
 be found under page 18, 20, 23, 31, and 35.

CHAPTER V.

STATE, AND COURSE OF MONOS.

THE states of a mono are

1. *Plenary*, and
2. *Implenary*,
3. *Broken*, and
4. *Unbroken*.

1. The *plenary state* is that which arises from that degree of fulness, which admits of solution without supplying words; as, [Give *thou* an apple] (to me.)

2. The *implenary state* is that which arises from a want of one, or more words; as, [Give , (, me) an apple.]

3. The *broken state* is that which arises from a division of one mono by the intervention of some other mono; as, [*Law* (in its general sense) *is a rule*] (of action. [*Law* () *is a rule.*])

4. The *unbroken state* is that which arises from a *continuity* of all the parts of the mono; as, [*Law is a rule*] (of action.)

NOTE.—Some gnomecormes, as well as some gnomelads, are indivisible. And the agnomelads are almost all indivisible.

II.

The course of a mono respects that direction which is given to it by the position of the words which constitute it. The courses are three; namely, *Direct*, *Oblique*, and *Circumflex*.

1. The *direct course* is that which begins, and ends in the same line; as, [*There was a man*] (*in Cesarea*), (whose name was Cornelius.)

2. The *oblique course* is that which begins in one line, and ends in another; as, [*There was a man*] (*in Cesarea*) (whose name was Cornelius.)

3. The *circumflex course* is that which, from the peculiar position of the words in the mono, is somewhat like a cir-

cumflex; as, [*And, when* (much people were gathered together,) *he spake*] (unto them) (by parables.)

[*And he spake when.*]

NOTE.—As, (when it denotes time) *when, whenever, before, and after* indicate the *circumflex course*. In the above case you start from *And*; whence you proceed to *he*, and *spake* which you carry to the place whence you started, where you put them between *and*, and *when*. In the circumflex course *as, when, or after* is in all cases the last word in the mono.

SPECIMEN.

[“ And when (much people were gathered together,) he spake] (unto them) (by parables.”)

“ *And he spake when,*”

A plenary broken gnomecorine, circumflex, course.

“ *much people were gathered together,*”

A plenary unbroken gnomeclad, direct course, unirelation, belonging to its superior mono. Conjective Reading. [*And he spake when*] (*much people were gathered together.*)

“ *unto them,*”

A plenary unbroken agnomeclad, direct course, unirelation, belonging to its superior mono. Conjective Reading. [*And he spake* (*unto them*) *when*]

NOTE.—Observe that *when* takes a *post* position in this Conjective Reading.

“ *by parables,*”

A plenary unbroken agnomeclad, direct course, unirelation, belonging to its superior mono. Conjective Reading. [*And he spake* (*by parables*) *when*]

PREPARED EXERCISES.

Let the pupil supply every implied word as he reads his mono.

[Give , (, me) such ,] (as I purchased;) (and , , as much ,) (as I purchased;) and I shall be satisfied.)

[Do , the job] (in such a manner) (as will please him;) (and he will give (, you) as many dollars) (as will pay you well) (for your trouble.)

[Such , (as I have,) I will give] (unto thee.)

[No such thing was ever declared] (as he seems to re-collect.)

(, Much) (as man desires) [a little will answer.]

[As (Jesus passed by) he saw a man] (that was blind) (from his birth.)

[As long (as I am) (in the world,) I am the light] (of the world.)

[He was good] (as well as , , rich.)

[They came] (as pupils) (to my school.)

[I must not use another's book when] (I have one) (of my own.)

[They accommodate one another daily.]

[Give , (, James) another apple.]

[The interest (of another ,) is not as dear] (to me) (as my own , , .)

[I claim this one] (for my own ,)—(but another , claims it) (as another's , .)

[This day suits my interest;] (another , may suit another's , better) (than this , , , , , .)

[Any interest (except my own ,) is another's , .]

For additional exercises, turn to page 18, 20, 23, 25, 27, and 35.

PART III.

CHAPTER I.

SYNCRATOLOGY.

SYNCRATOLOGY is that part of syntax, which teaches the *conjunctive* characters of individual words.

DIVISION OF SYNCRATOLOGY.

Syncratology is divided into three parts; namely,

1. *Epoage*,
2. *Senteology*, and
3. *Syncladelogy*.*

I. EP-O-AGE.

EP-O-AGE is that part of syncratology, which respects the frame-work rank, or order of words.

II. SEN-TE-OL-O-GY.

SENTEOLOGY is that part of syncratology, which respects the *gnomodic*, and the *want* of the gnomodic power in the words of a gnomod, or sentence.

III. SYN-CLA-DE-OL-O-GY.

SYNCLADEOLOGY is that part of syncratology, which respects the doctrine, or principles of that frame-work connection which clades have with other words.

PART I.—CHAPTER I.

●
EP-O-AGE.

EPOAGE is that part of syncratology, which respects the *frame-work order*, the *rank* of the words in a mono.

ORDER.

The order of a word respects its frame-work rank in the mono.

There are two *orders*; namely,

1. CORME, or NOUN, and
2. CLADE.

NOTE.—This division of words is founded upon the trunk, and the branch relation of the words in the frame-work of a mono.

* Pronounced, *Ep-o-age*, *Sen-te-ol-o-gy*, *Syn-cla-de-ol-o-gy*.

I. CORME.

The *corme*, or *noun* is a foundation word in the frame-work of a mono; as, [*He went*] (*unto the mount*) (*of Olives.*)

REMARK.—What the trunk is to its branches in the frame-work of a tree, the *corme*, or noun is to the clades in the frame-work of a mono.

II. CLADE.

The clade is a word which has a *branch* dependence upon another word; as, [*He then went*] (*unto the Mount*) (*of Olives.*)

REMARK.—What the branches are to the trunk, in the frame-work of a tree, the clades are to the *corme* in the frame-work of a mono. As some branches hold a direct relation to the trunk, so some clades hold a direct relation to the *corme*; as, [*He then went*] (*unto the Mount*) (*of Olives.*)

And as some branches hold an *indirect*, or remote connection to the trunk, but a direct, or close one to another branch, so some clades hold an indirect, or remote connection to the *corme*, but a direct, or close one to another clade; as, *He then went*.

CHAPTER II.

RANK, AND RELATION OF THE CLADES.

THE rank of a clade respects its near, or remote connection to the *corme*. There are six ranks. They are marked in the prepared exercises in WORD CONJECTION, 1, 2, 3, 4, 5, 6.

I. ILLUSTRATION.

			1	
				<i>Cold</i> weather.
		2	1	
				<i>Too</i> cold weather.
	3	2	1	
				<i>Much</i> too cold weather.
	4	3	2	1
				<i>Very</i> much too cold weather.

II. ILLUSTRATION.

	1		
<i>cold</i>	weather,	A	<i>clade</i> of the first rank, belonging to <i>weather</i> .
2.1	1		
<i>too</i>	<i>cold</i> weather,	A	<i>clade</i> , two constructive degrees from <i>weather</i> , and one from <i>cold</i> .
3.2.1	2.1	1	
<i>much</i>	<i>too</i> <i>cold</i> weather,	A	<i>clade</i> , three constructive degrees from <i>weather</i> , two from <i>cold</i> , and one from <i>too</i> .
4.3.2.1	3.2.1	2.1	1
<i>very</i>	<i>much</i> <i>too</i> <i>cold</i> weather,	A	<i>clade</i> , four constructive degrees from <i>weather</i> , three from <i>cold</i> , two from <i>too</i> , and one from <i>much</i> .
5.4.3.2.1.	4.3.2.1.	3.2.1.	2.1.
			1
<i>t h i s</i>	<i>boy's</i> <i>mother's</i> <i>father's</i> <i>brother's</i> <i>son</i> ,	A	<i>clade</i> , five constructive degrees from <i>son</i> , four from <i>brother's</i> , three from <i>father's</i> , two from <i>mother's</i> , and one from <i>boy's</i> .

2. The relations of a clade respect the number of words to which the clade belongs. There are two relations, viz. *Uni*, and *Plus*.

1. The unirelation respects one frame-work connection which a clade holds with a corne; as, *cold* water.

2. The plusrelation respects more than one frame-work connection which a clade holds with two, or more cornes; as, He *drank* water.

WORD CONJECTION.

WORD CONJECTION is an exercise which is founded on epoagical principles.

EPOAGICAL RULES.

1. Every clade of the first rank must be conjected to the corne, or cornes which sustain it in the frame-work of the mono.

2. Every clade of the second rank must be conjected to the clade of the first, which sustains it in the frame-work of the mono.

3. Every clade of the third rank must be conjected to the

clade of the second, which sustains it in the frame-work of the mono.

4. Every clade of the fourth rank must be conjected to the clade of the third, which sustains it in the frame-work of the mono.

5. Every clade of the fifth rank must be conjected to the clade of the fourth, which sustains it in the frame-work of the mono.

7. Every clade belonging to a mono, is of the first rank, and must be conjected to the mono which sustains it in the frame-work of the gnomod; as, he went, *because* (he was called.)

NOTE.—The plusrelation is confined to clades of the first rank.

SPECIMEN.

1 1 4 3 2 1
The fire is very much too hot.

- The*, a clade, first rank, unirelation, belonging to *fire*. Conjective Reading. *the fire*. Rule 1.
fire, a corme, or noun.
is, a clade, first rank, unirelation, belonging to *fire*. Conjective Reading. *fire is*. Rule 1.
very, a clade, fourth rank, belonging to *much*. Conjective Reading. *very much*. Rule 4.
much, a clade, third rank, belonging to *too*. Conjective Reading. *much too*. Rule 3.
too, a clade, second rank, belonging to *hot*. Conjective Reading. *too hot*. Rule 2.
hot, a clade, first rank, unirelation, belonging to *fire*. Conjective Reading. *hot fire*. Rule 1.

PREPARED EXERCISES.

2 1
Coal black cloth.

2 1
Strikingly green trees.

1 1 3 2 1
This fact is very well known.

2 1
Grayish blue cloth.

1 1 1 1 1 1
Those, fine, beautiful, young, green, straight trees.

4 3 2 1
How very fast James walks.

1 3 2 1
I am most completely disappointed.

4 3 2 1
Very much too cold weather.

1 1 4 3 2 1
The weather is very much too warm.

1 2 1
He is a very learned man.

1 1 1
John will be a good scholar.

1 1
Cold, dark nights.

2 1
Marble ware house.

2 1
Cloud capt towers.

1 1 4 3 2 1
The tea is six pounds too heavy.

1 1 4 3 2 1
That wall is sixteen feet too high.

1 1 2 4 3 2 1
The tea is full six pounds too heavy.

1 1 4 3 2 1
The tea is very much too heavy.

1 1 2 4 3 2 1
That wall is nearly sixteen hands too high.

1 1 4 3 2 1
The army is ten thousand men strong.

1 1 4 3 2 1
The distance is very much too long.

1 2
They can not write letters.

Every clade of the second rank must belong to one of the *first*; hence, where there are two of the *first*, the sense must decide to which of the two the clade of the second belongs. In the above example, there are two of the first—*can*, and *write*. And the question is, to which of these two, *not* belongs. It is the province of *not* to deny the power, or ability to do the act of *writing*. And to lead the mind

to this sense of the expression, *not* has a figure over it corresponding in size to that over *can*. *Not*, and *never* almost always belong to the clade which falls on the *left* hand.

2 1 1 1 1 1 2 -
[John then went] (for his book;) (but* he did not get it.)

1 2 -
I have not written letters.

1 2 - 1
He would not learn his lesson.

- 1
He planted a vineyard.

- 1 1 2 -
[He is a lad] (whom you may not know.)

1 1 2 - 1
Idle children will not learn their books.

1 1 1 2 1 3 2
This large book has been written long since.

1 1 2 2 - 1
These boys have not been writing their copies.

1 2 1
We have been laughing.

1 2 1
You have been walking.

1 3 2 1
We shall have been walking.

Coal black cloth.

Strikingly green trees.

The fact is very well known.

Grayish blue cloth.

1 1 2 2 - 1
These boys have not been writing their copies.

1 2 1
We have been laughing.

1 2 1
You have been walking.

1 3 2 1
We shall have been walking.

* But, a clade belonging to its own mono. Rule 7.

Unprepared Exercises in Word Conjection.

The distance is very much too long.

His father was very much pleased.

Very much too cold weather.

Coal black cloth.

Strikingly green trees.

'This fact is very well known.

Grayish blue cloth.

Peter	made	Samuel's	shoes.
Samuel	cut	Peter's	hand.
Lucy	knits	men's	mittens.
Sally	makes	ladies'	clothes.
Julia	studies	Murray's	works.
Harriet	read	Homer's	Iliad.
Men	built	Solomon's	temple.

Moses smote the rock.

Charles was taught.

Letters are written.

James taught Charles.

Charles has written letters.

Nancy is laughing.

John laughs.

Does David walk?

1. Behind, that, very fine tree.
2. In very much too cold weather.
3. In that, very, new house.
4. In, that, very, new house.
5. Of coal black, broad cloth.
6. Into that man's quite new hat.
7. With this boy's mother's father's son.
8. With very old, pure, Holland Gin.
9. With fiery red, East India, fine silk hats.
10. For Mr. Cooke's very hard apples.
11. On a wall sixteen hands too high.
12. On, a, sixteen hands too high wall.

SPECIMEN UNDER RULE 7.

“*And her spirit came again;
and she arose straightway;
and he commanded them to give meat to her.*”

- And*, a clade, first rank, unirelation, belonging to its own mono. Conjective Reading. *And* her spirit came again. Rule 7.
- her*, a clade, first rank, unirelation, belonging to *spirit*. Conjective reading. *her* spirit. Rule 1.
- spirit*, a corne, or noun.
- came*, a clade, first rank, unirelation, belonging to *spirit*. Conjective Reading. *spirit* *came*. Rule 1.
- again*, a clade, second rank, belonging to *came*. Conjective Reading. *came* *again*. Rule 2.
- and*, a clade, first rank, unirelation, belonging to its own mono. Conjective Reading. *and* she arose straightway. Rule 7.
- she*, a corne, or noun.
- arose*, a clade, first rank, unirelation, belonging to *she*. Conjective Reading. *she* *arose*. Rule 1.
- straightway*, a clade, second rank, belonging to *arose*. Conjective Reading. *arose* *straightway*. Rule 2.
- and*, a clade, first rank, unirelation, belonging to its own mono. Conjective Reading. *and* he commanded them to give meat. Rule 7.
- he*, a corne, or noun.
- commanded*, a clade, first rank, plusrelation, belonging to *he*, and *them*. Conjective Reading. *he* *commanded* them. Rule 1.
- them*, a corne, or noun.
- to*, a clade, second rank, belonging to *give*. Conjective Reading. *to* give. Rule 2.
- give*, a clade, first rank, plusrelation, belonging to *them*, and *meat*. Conjective Reading. *them* *give* meat. Rule 1.
- meat*, a corne, or noun.
- to*, a clade, first rank, unirelation, belonging to *her*. Conjective Reading. *to* her. Rule 1.
- her*, a corne, or noun.

NOTE 1. It frequently happens that one, or more words of the mono to which *and*, *or*, *nor*, *neither*, *as well as*, and some others belong, are understood; as, A certain man planted a vineyard, and set a hedge. In such cases the implied words must always be supplied; as, and *he* set a hedge.

He saw John, and Joseph. That is, He saw John; and *he saw* Joseph.

They heard of James, and of his brother. That is, they heard of James; and *they heard* of his brother.

NOTE 2. The words which are put together in the same line, are frequently taken together as *one* clade.

NOTE 3. When *and* can be substituted for *as well as*, these three words are taken as *one* clade.

When *but* is found in a mono which follows *not only*, these two words are taken as *one* clade.

A list of the clades which come under rule 7.

And	Hence (<i>therefore</i>)
And therefore	However (<i>but</i>)
And yet	Howsoever
And though	Howbeit
And	If
Although	Inasmuch
And so	Lest
As	Lest that
As also	Likewise
As well as (<i>and</i>)	Moreover
Also	Nay
Again	Nathless
Because	Not only (<i>but</i>)
Beside	Nevertheless
Besides	Notwithstanding
Being	No
But	Now
But though	Neither (<i>nor</i>)
But although	Or
But however	Or even
Both (<i>and</i>)	Otherwise (<i>or</i>)
Either (<i>or</i>)	Provided (<i>if</i>)
Except	Provided that
Excepting	Save
Even	Since (<i>as</i>)
Even so	Than
Else	Then (<i>therefore</i>)
For (<i>because</i>)	Thence (<i>therefore</i>)
Further	Therefore

'Though	|	Whereas
Unless	|	Whether
Wherefore	|	Yet (<i>nevertheless</i>)

EXERCISES.

A certain man planted a vineyard;
 and he set a hedge;
 and he digged a place;
 and he built a tower;
 and he let it out;
 and he went
 into a far country.
 And he went out thence;
 and , came
 into his own country;
 and his disciples followed him.

Now, select all the clades which fall under Rule 7, from the exercises under page 43.

PART II.

SENTEOLOGY.

SENTEOLOGY is that part of syncratology, which respects the gnomodic, and the want of the gnomodic power of the words in a gnomod, or sentence.

CHAPTER I.

DIVISION OF THE CLADES.

CLADES are divided under senteology, into

1. *Gnomaclades*, or *verbs*, and
2. *Agnomaclades*, or *nonverbs*.

1. 'The *gnomaclade*, or *verb* is a clade which is capable

of being formed into a gnomod, or sentence; as, *writes*, *am*, &c. As, John *writes* letters, I *am* well.

2. The *agnomaclade*, or *nonverb* is a clade which is not capable of being formed into a gnomod, or sentence, as, *of*, *the*, *a*, *good*, *high*, *here*, *and*, &c.

REMARK.

"*John of*," is not a gnomod. Nor is, "*I the*." Hence it is seen that while *writes*, and *am* are *gnomable*, *sentencable*, *of*, *the*, *a*, *good*, *high*, *here*, and *and* are *agnomable*, not *gnomable*, not *sentencable*.

CHAPTER II.

DIVISION OF THE CORMES, OR NOUNS.

CORMES, or NOUNS are divided under senteology, into

1. *Poecormes*, or *Nominative nouns*, and
2. *Nepoecormes*, or *objective nouns*.

1. The *poecorme*, or *nominative noun*, is a corne which forms a *gnomaclade*, or *verb* into a gnomod, or sentence; as, John *writes* letters. (*John*.)

2. The *nepoecorme*, or *objective noun* is a corne which does *not* form a *gnomaclade*, or *verb* into a gnomod, or sentence; as, John *writes letters*. (*letters*.)

REMARK.—The *poecorme*, as *poe* imports, is the sentence-making, the sentence-forming corne.

RULES.

1. Any clade which becomes a gnomod on being conjoined to the *poecorme*, *I*, *thou*, *he*, or *we*, is a *gnomaclade*, or *verb*; as,

I am, Am I?
Be thou, Art thou?
He is, Is he?
We are, Are we?

, **I** ,
 , **Thou** ,
 , **He** ,
 , **We** ,

II. Any clade which does not become a gnomod, or sentence on being conjected to the poecorme, *I, thou, he, or we*, is an agnomaclade, or nonverb; as, *I the, thou a, he cold, we sick*.

SPECIMEN.

1. *Flies*, a gnomaclade, or verb. *Rule 1.* Any clade which, on being conjected to the nominative, or poecorme, *he*, becomes a sentence, is a gnomaclade, or verb; as, *He flies*.

2. *Crooked*, an agnomaclade. *Rule 2.* Any clade which does not become a gnomod on being conjected to the nominative, or poecorme, *I, thou, he, or we*, is an agnomaclade; as, *crooked*.

EXERCISES IN SENTEOLOGY.

Correctly, softly, prudently, well, accordingly, badly, and, though, hew, and, dealt, and, although, hang, nearer, verily, surely, indeed, positively, no, not, any, never, not, clad, knit, mowed, farther, many, clothed, near, hew, knit, why, rather, sooner, chiefly, especially, so, as, equally, thus, like, otherwise, else, differently, unlike, most, nearly, partially, partly, scarcely, hardly, sparingly, scantily, less, much, bountifully, liberally, catch, best, deal, clothe, worst, dig, clothe, least, dwell, crow, most, dwell, crow, least, or, last, engrave, dare, nearest, or, next, gild, dare, farthest, gild, deal, foremost, or, first, gird, better, dig, gird, worse, perfect, evil, or, ill, catched, best, less, crave, little, much, therefore, and, yet, hewed, former, bad, good, knit, as, ill, side-wise, how, certainly, truly, undoubtedly, yes, loaded, and, so, later, caught, dared, as, as, well, rived, far, participate, for, although, crew, learned, hang, late, at, all, crowd, namely, universally, together, generally, conjunctively, off, separately, apart, asunder, singly, alone, apiece, made, girded, provided, therefore, labored, again, though,

for, yet, hereafter, already, hitherto, lastly, afterwards, girt, digged, provided, that, gilded, but, though, dug, that, as, well, as, engraved, but, although, but, then, either, since, being, also, or, whereas, save, that, both, than, wherefore, besides, dwelled, as, but however, unless, beside, at, nevertheless, less, shaped, around, notwithstanding, dwelt, past, into, shaped, of, after, but, moreover, least, sawed, because, amongst, howbeit, sheared, across, not, only, sawed, nay, likewise, inasmuch, nathless, hew, if, among, that, shaved, soon, primarily, previously, *at, once, by*, and, *by*, whereby, hanged, in, excepting, be, is, toward, shave, against, for, touching, behind, during, neither, without, except, graved, but, under, new, within, hung, throughout, respecting, by, no, betwixt, regarding, with, towards, from, beneath, save, atween, did, between, unto, an, underneath, atwixt; put, long, athwart, was, not, never, in, but, are, or, art, or, of, over, were, wot, burst, cut, may, might, could, would, should, laugh, run, walk, will, shall.

PART III.

SYNCLADEOLOGY.

SYNCLADEOLOGY is that part of syncratology, which respects that classification of the clades, which is founded upon their frame-work connection with other words.

CHAPTER I.

DIVISION OF THE GNOMACLADES, OR VERBS.

THE gnomaclades, or verbs are divided under syncladeology, into

1. *Poecorme*, or *intransitive*,
2. *Nepoecorme*, and
3. *Dicormic*, or *transitive*.

1. The *poecorme* gnomaclade, or *intransitive* verb is one which stands conjected to the *poecorme*, or nominative only; as, I *can* write letters, He *walks*, They *laugh*, Thou *art* ill, He *is* to *return* to-day.

2. The *nepoecorme* gnomaclade, or verb is one which stands conjoined to the nepoecorme, or objective noun only; as, I saw him *walk*, He saw me *move* the book. (*Move* belongs to *me*, and *book*.)

3. The *dicormic* gnomaclade, or transitive verb is one which stands conjoined to *both* cormes, both nouns; as, I can *write* letters, He went to *get* the book.

CHAPTER II.

DIVISION OF THE AGNOMACLADES, OR NONVERBS.

THE agnomaclades, or nonverbs are divided under syncladeology, into

1. *Steroclades*, or Prepositions,
2. *Metaclades*, or Adjectives,
3. *Monoclades*, or Conjunctions, and
4. *Clonoclades*, or Adverbs.

I. STEROC LADE, OR PREPOSITION.

A STEROC LADE, or preposition is an agnomaclade which is confined to the nepoecorme, or objective noun; as, *to* them, *with* us, *of* him. (Not *to* *they*, with *we*, of *he*.) (*Steros*, fixed, established.)

II. METAC LADE, OR ADJECTIVE.

A METAC LADE, or Adjective is an agnomaclade which is not confined to the poecorme, nor to the nepoecorme, but may be moved from one to the other; as, *A* man saw *this* young child, *This* young child saw *a* man.

NOTE.—In the first example, *a* is conjoined to the poecorme, *man*; and *this*, and *young* to the nepoecorme, *child*. But in the second, *a* is moved from the poecorme to the nepoecorme. And *this*, and *young* are moved from the nepoecorme to the poecorme. (*Meta*, from one to another.)

III. MONOC LADE, OR CONJUNCTION.

A MONOC LADE, or conjunction is an agnomaclade which stands conjoined to a *mono*; as, He returned; *but* (his brother remained.)

NOTE.—*But* is here conjoined, not to any one word, but to the entire mono, "*his brother remained.*"

IV. CLONOCLADE, OR ADVERB.

A CLONOCLADE, or adverb is an agnomaclade which stands conjoined to another clade; as, He writes *fast*, She reads *well*, *Very* deep water. (*Clono*, a branch: hence, a clonoclade is a clade of a clade.)

QUESTIONS.

1. What is a corme, or noun?
2. How are cormes, or nouns divided under senteology?
3. What is a poecorme, or nominative noun?
4. What is a nepoecorme, or objective noun?
5. How are clades divided under senteology?
6. What is a gnomaclade, or verb?
7. What is an agnomaclade, or a *nonverb*?
8. How are the gnomaclades, or verbs subdivided?
9. What is a poecorme gnomaclade, or intransitive verb?
10. What is a nepoecorme gnomaclade, or nepoecorme verb?
11. What is a dicormic gnomaclade, or transitive verb?
12. How are the agnomaclades, or nonverbs subdivided?
13. What is a steroclade, or preposition?
14. What is a metaclade, or adjective?
15. What is a monoclade, or conjunction?
16. What is a clonoclade, or adverb?

PROVING RULES.

RULE 1.

That word which will answer the question that is formed by placing the first gnomaclade, or verb after *who*, or *what*, is a *poecorme*, or nominative noun; as, *Moses* smote the rock. Who smote? *Moses*.

CAUTION 1. Be careful to use but *two* words in forming the question.

CAUTION 2. Be particularly careful to *understand* the proposition, that you may be able to put such a question as that particular corme which you desire to prove, will answer.

RULE II.

That word which will answer the question that is formed by placing the *poecorme*, or nominative noun before all the *gnomaclades*, or verbs in the *mono*, and *whom*, or *what* after them, is a *nepoecorme*, or an objective noun; as, Moses smote the *rock*. Moses smote *what*? *Rock*.

CAUTION 1. Be careful to prove, at least in your *mind*, the *poecorme* by Rule 1, *before* you *attempt* to prove your *nepoecorme* by Rule 2.

CAUTION 2. Be particular to ascertain how many *corme*s there are in your *mono*; for, if your *mono* is a *gnomecorme*, or a *gnomeclad*, and you have but *one* *corme*, it follows that this one is a *poecorme*. But if your *mono* is a *gnomecorme*, or a *gnomeclad*, and has two *corme*s, it follows that one is a *poecorme*, and the other a *nepoecorme*.

CAUTION 3. Be particular to put such a question, as that *corme* which you desire to prove will answer. For instance—you wish to prove *apples* in the following construction: *Apples* John picked. Who picked? *apples*!

This is nonsense, for this answer makes the *apples* pick. Who picked? *John*.

This answer is not nonsense; but, as you do not wish to prove the word, *John*, you have not put the proper question. Put such a question as that *corme* will answer, which you wish to prove: hence, as you wish to prove the word, *apples*, you should put the following question which is dictated by the *sense* of the *mono*, and constructed according to Rule 2. John picked what? *Apples*.

RULE III.

Every *corme*, or noun in an *agnomeclad*, is a *nepoecorme*, or an objective noun; as, of *him*.

QUESTIONS.

1. How is the question which proves the *corme* to be a *poecorme*, formed?
2. How is the question to be constructed, to prove that a *corme* is a *nepoecorme*?
3. Is the *corme* in an *agnomeclad* always a *nepoecorme*?

SPECIMEN OF PROVING BY THE ABOVE RULES.

“ Charles saw hats.”

Proved thus: *Who* saw? *Charles*. A poecorme, or nominative noun. Rule 1. Charles saw what? *hats*. A nepoecorme, or an objective noun. Rule 2.

RULE IV.

A clade which can be *tensified* is a gnomaclade, or verb; as, *be, was, been, write, wrote, written, cuts, cut*.

NOTE.—Tensification is the process of putting a gnomaclade, or verb through all its *timedexes*; as,

1. Phemic, *write*,
2. Presynphemic, *have written*,
3. Prediphemic, *wrote*,
4. Presyndiphemic, *had written*,
5. Postphemic, *will, or shall write*,
6. Prepostphemic, *will, or shall have written*.

It is not expected that the learner will enter into the process of regularly putting a gnomaclade through all its *timedexes* here. If the *new form* which he may give a clade, respects *time*, he may pronounce the word a *gnomaclade*, or verb.

CAUTION 1. Be particular to ascertain whether a new form gives a different time. In the spirit of this Rule, a mere *form* variation is nothing: tensification requires a *different time* to every different form; as, *reads, read, write, wrote*.

CAUTION 2. Bear in mind that almost every gnomaclade has five *phemic* forms, and that a variation from one of these phemic forms to another of them, is not a variation in time; as, *write, writes, writeth, writest, writing*. Hence, the teacher *must* require the pupil to give such a new form to the clade as will indicate a *different time*; as, *write, wrote*.

The *timedexes* are produced by the aid of the following letters: *A, D, E, N, O, T, U*. These are called the *timedex letters*.

Say thus: *Sing, sang, sung*, a gnomaclade, or verb. Rule 4.

The teacher should impress upon the mind of his pupil the importance of commencing the variation of the gnomaclade, at the phemic *timedex*: should he find the word printed in any other *timedex* form, he should begin his variations at the phemic; as, in *wrote*—he wrote to me: *write, wrote, written*.

A KEY TO THE FOLLOWING PREPARED EXERCISES.

- | | |
|--|-------------------------------------|
| 1. Sing— <i>sing, sang, sung.</i> | 22. Show— <i>show, shew, shown.</i> |
| 2. Is— <i>is, was, been.</i> | 23. Love— <i>love, loved.</i> |
| 3. Art— <i>art, wast, been.</i> | 24. Has— <i>has, had.</i> |
| 4. Ring— <i>ring, rang, rung.</i> | 25. Hast— <i>hast, hadst.</i> |
| 5. Know— <i>know, knew, known.</i> | 26. Have— <i>have, had.</i> |
| 6. Go— <i>go, went, gone.</i> | 27. Work— <i>work, worked.</i> |
| 7. Drawn— <i>draw, drew, drawn.</i> | 28. Will— <i>will, would.</i> |
| 8. Fly— <i>fly, flew, flown.</i> | 29. Shall— <i>shall, should.</i> |
| 9. Drink— <i>drink, drank, drunk.</i> | 30. Can— <i>can, could.</i> |
| 10. Begin— <i>begin, began, begun.</i> | 31. Get— <i>get, got.</i> |
| 11. Leave— <i>leave, left.</i> | 32. Be— <i>be, was, been.</i> |
| 12. May— <i>may, might.</i> | 33. Am— <i>am, was, been.</i> |
| 13. Deal— <i>deal, dealt.</i> | 34. Art— <i>art, wast, been.</i> |
| 14. Dwell— <i>dwell, dwelt.</i> | 35. Is— <i>is, was, been.</i> |
| 15. Spill— <i>spill, spilt.</i> | 36. Are— <i>are, were, been.</i> |
| 16. Feel— <i>feel, felt.</i> | 37. Been— <i>be, was, been.</i> |
| 17. Send— <i>send, sent.</i> | 38. Was— <i>is, was, been.</i> |
| 18. Be— <i>be, was, been.</i> | 39. Were— <i>are, were, been.</i> |
| 19. Am— <i>am, was, been.</i> | 40. Do— <i>do, did, done.</i> |
| 20. Art— <i>art, wast, been.</i> | 41. Done— <i>do, did, done.</i> |
| 21. Strew— <i>strew, strewed.</i> | 42. Dare— <i>dare, dared.</i> |

NOTE. The words which are placed before the timedex letters, are timedexed by the use of these letters. And the letter put first, is used in the first variation. The number of periods shows the number of variations which the same word may have.

METHOD.

Give—*give, gave, given*,—a gnomaclade. (VERB.)

PREPARED EXERCISES.

- | | |
|--------------------------|--------------------------|
| 1. Sing . . . A . . . U | 13. Deal |
| 2. Is N | 14. Dwell |
| 3. Art | 15. Spill |
| 4. Ring U | 16. Feel |
| 5. Know . . . E . . . N | 17. Send |
| 6. Go | 18. Be . . . A . . . N |
| 7. Draw | 19. Am |
| 8. Fly | 20. Art |
| 9. Drink . . . A . . . U | 21. Strew . . . D . . . |
| 10. Begin | 22. Show . . . E . . . N |
| 11. Leave . . . T . . . | 23. Love . . . D . . . |
| 12. May | 24. Has |
- E

25. Hast	.	.	————	34. Art	.	.	N
26. Have	.	.	————	35. Is	.	.	.
27. Work	.	.	————	36. Are	.	E	.
28. Will	.	.	————	37. Been*	.	A	.
29. Shall	.	.	————	38. Was	.	.	.
30. Can	.	.	————	39. Were	.	E	.
31. Get	.	O	————	40. Do	.	I	.
32. Be	.	A	N	41. Done	.	.	.
33. Am	.	.	.	42. Dare	.	D	.

* Begin the variation of the word at the *phemic* timedex in all cases; as, *is, was, been*, (not *been, was, is*.)

RULE V.

That agnomaclade which can be conjected to *them*, is a *steroclade*; as, He went *unto* the Mount of Olives. *Unto* them, *of* them. (PREPOSITION.)

CAUTION. Be particular to ascertain whether your mono is an agnomeclad.

RULE VI.

The agnomaclade (except that which can be conjected to *them*) which can be conjected to *thing, things, man, or Adams*, is a *metaclade*; as, *the* thing, *those* things, *an* Adams, *Mr. Adams, John Adams*. (ADJECTIVE.)

CAUTION. Be particular to see whether the clade does not fall under Rule 5—for all *steroclades* may be conjected to *things*; as, *of* things, *among* things.

RULE VII.

That agnomaclade which can be conjected to the mono, *They are there*, or to any other mono, is a *monoclade*; as, John is here; *but* they are there. (CONJUNCTION.)

RULE VIII.

That agnomaclade which can be conjected to *high, heavy, strong, black, man's, or men's,—was, fly, look, live, or spoken*, is a *clonoclade*; as, *much* higher, *too* heavy, *quite* strong, *ebony* black, *there* was, *fly high, look here, spoken of*. (ADVERB.)

CAUTION. Do not attempt to refer a *corme* to any of the words mentioned in this Rule. You are cautioned against this, because even teachers, from too slight attention to the Rule, not unfrequently attempt to prove the *cormes*, *I*, *they*, *it*, by saying, *I* live, *they* fly, &c.

Such do not apprehend the Rule aright. Their practice indicates that the Rule is mere sound. The Rule, however, is replete with precision, and direction. For it says, almost expressly, that the word which is to be proved, is the inferior clade; and it clearly affirms that the word to be proved, must be conjoined to *fly*, *live*, &c. But *I* is so far from being conjoined to *live*, that *live* is conjoined to *I*.

A FULL SPECIMEN OF PROVING BY THE PRECEDING RULES.

[“The power (of speech) is a faculty” (, , peculiar) (to man;) (and , was bestowed) (on him) (by his beneficent Creator) (for the greatest ,) (and , , ,) (, , most excellent uses;) (but (alas) how often do we pervert it) (to the worst ,) (of purposes.”)

The power is a faculty.

Proved thus: *The* thing, a metaclade. Rule 6.

power—What is? *power*, a poecorme. Rule 1.

is—*is*, *was*, *been*, a gnomaclade. Rule 4.

a—*a* thing, a metaclade. Rule 6.

faculty—Power is what? *faculty*, a nepoecorme. Rule 2.

“*of speech.*”

of—*of* them, a steroclade. Rule 5.

speech—in an agnomeclad, a nepoecorme. Rule 3.

“*which is peculiar.*”

which—What is? *which*, a poecorme. Rule 1.

is—*is*, *was*, *been*, a gnomaclade. Rule 4.

Peculiar—*peculiar* thing, a metaclade. Rule 6.

“*to man.*”

to—*to* them, a steroclade. Rule 5.

man, in an agnomeclad, a nepoecorme. Rule 3.

“*and it was bestowed.*”

and—*and* “they are there,” a monoclade. Rule 7.

it—What was? *it*, a poecorme. Rule 1.

was—*is*, *was*, *been*, a gnomaclade. Rule 4.

bestowed—*bestow, bestowed*, a gnomoclade. Rule 4.

“*on him.*”

on—*on* them, a steroclade. Rule 5.

him—*him*, in an agnomeclad, a nepoecorme. Rule 3

“*by his beneficent Creator.*”

by—*by* them, a steroclade. Rule 5.

his—*his* things, a metaclade. Rule 6.

beneficent—*beneficent* things, a metaclade. Rule 6.

Creator—in an agnomeclad, a nepoecorme. Rule 3.

“*for the greatest uses.*”

for—*for* them, a steroclade. Rule 5.

the—*the* things, a metaclade. Rule 6.

greatest—*greatest* thing, a metaclade. Rule 6.

uses—in an agnomeclad, a nepoecorme. Rule 3.

“*and it was bestowed.*”

and—*and* “they are there,” a monoclade. Rule 7.

it—What was? *it*, a poecorme. Rule 1.

was—*is, was, been*, a gnomoclade. Rule 4.

bestowed—*bestow, bestowed*, a gnomoclade. Rule 4.

“*for the most excellent uses.*”

for—*for* them, a steroclade. Rule 5.

the—*the* things, a metaclade. Rule 6.

most—*most* high, a clonoclade. Rule 8.

excellent—*excellent* things, a metaclade. Rule 6.

uses—in an agnomeclad, a nepoecorme. Rule 3.

“*but how often do we pervert it?*”

but—*but* “they are there,” a monoclade. Rule 7.

how—*how* high, a clonoclade. Rule 8.

often—*often* fly, a clonoclade. Rule 8.

do—*do, did, done*, a gnomoclade. Rule 4.

we—Who do? *we*, a poecorme. Rule 1.

pervert—*pervert, perverted*, a gnomoclade. Rule 4.

it—We pervert what? *it*, a nepoecorme. Rule 2.

“*alas*”—“*alas*,” in an agnomeclad, hence a nepoecorme.

Rule 3.

“*to the worst purpose.*”

to—*to* them, a steroclade. Rule 5.

the—*the* thing, a metaclade. Rule 6.

worst—*worst* things, a metaclade. Rule 6.

purpose—in an agnomeclad, hence a nepoecorme. Rule 3.

“*of purposes.*”

of—*of* them, a steroclade. Rule 5.

purposes—in an agnomeclad, hence a nepoecorme. Rule 3.

PROVING RULES REPEATED.

Cormes, or nouns.

1. That corme which will answer the question that is formed by placing the *first* gnomaclade after *who*, or *what*, is the *poecorme*. (NOMINATIVE NOUN.)

2. That corme which will answer the question that is constructed by placing the poecorme before all the gnomaclades in the mono, and *whom*, or *what* after them, is a *nepoecorme*. (OBJECTIVE NOUN.)

3. The corme in an agnomeclad, is a *nepoecorme*. (OBJECTIVE NOUN.)

4. A clade which can be *timedexed*, is a *gnomaclade*. (VERB.)

5. The agnomaclade which can be conjected to *them*, is a *steroclade*. (PREPOSITION.)

6. The agnomaclade which can be conjected to *thing*, *things*, *man*, or *Adams*, is a *metaclade*. (ADJECTIVE.)

7. That agnomaclade which can be conjected to “*they are there*,” to any other mono, is a *monoclade*. (CONJUNCTION.)

8. That agnomaclade which can be conjected to *high*, *heavy*, *strong*, *black*, *man's*, or *men's*—or to *was*, *fly*, *look*, *live*, or *spoken*, is a *clonoclade*. (ADVERB.)

EXERCISES,

To be proved exactly according to the preceding specimen, with an application of the Rules.

1. [That man is old;] (but he is not wise.)
2. [The birds have flown] (over those very high trees.)
3. [Paul, (and Silas , ,) sang praises] to God.)

1. John Picked apples.
2. Apples John picked.
3. Charles saw hats.
4. Hats Charles saw.
5. Men build houses.
6. Julia reads books.

7. Peter makes shoes.

8. Nancy makes coats.

[John picked apples] (*which I saw.*)

[*John picked apples.*]

Proved thus: Who picked? *John*, a poecorme. Rule 1.

John picked what? *apples*, a nepoecorme. Rule 2.

(“which I saw.”)

Proved thus: I saw what? *which*, a nepoecorme. Rule 2.

Who saw? *I*, a poecorme. Rule 1.

1. [John saw the boy] (that hurt me.)
2. [James found papers] (which I lost.)
3. [They have such silk] (as pleases me.)
What pleases? *as*.
4. [Johnson has such silk] (as I like.)
I like what? *as*.
5. [The fruit (which falls off) is ripe.]
6. [The fruit (which John gathered) is ripe.]

Charles saw John's hat.

Proved thus: *John's* things, a metaclade. Rule 6.

1. Apple trees produce apples.
2. New books may be entertaining.
3. He is entertaining his company.
4. Whose book is that book?
5. Which man did he call?
6. The phemic timedex marks phemic time.
7. [A boy brought the note] (which I read.)
8. Those young ladies wrote these beautiful lines.
9. [Get , thy book,] (John.)
10. I want American, black silk hats.
11. That house has the best iron, hollow ware.

For additional exercises, take page 18, 20, 23, 25, 27, 31, 35, and any others which seem well adapted to the process of proving.

PART IV.

SEMENOLOGY.

SEMENOLOGY is that part of syntax, which respects the power of a word to designate, or distinguish those things to which the *Dictionary* meaning of the word does not apply. (*Gender, number, time, &c.*)

CHAPTER I.

DIVISION OF CORMES UNDER SEMENOLOGY.

CORMES are divided under semenology into *Generic*, *Individual*, and *Proxy*.

1. A *generic* corne is one which includes a whole genus, class, race, or family; as, *man, woman, boy, girl, vice, virtue, strength, news, remainder, addition, indignation, confirmation.* (COMMON NOUN.)

He is the *Washington* of America, *The Smiths* were present.

NOTE 1. Here the word, *Washington*, is used in the sense of the word, *General*, and is therefore *generic*. He is the *Washington* of the age. That is, he is the distinguished *General* of this age, as *Washington* was of his.

NOTE 2. The word, *Smiths*, is used in the sense of the word *family*. *The Smiths* were present. That is, the *family* of Smiths. The word, *Smiths*, is *generic* because it is here made to denote the entire family.

NOTE 3. It may be well to say in addition to what has already been remarked, that in ascertaining whether a corne is *generic*, or *individual*, the corne must be taken *alone*.

If the corne should be considered with other words, any *generic* corne may be converted into an *individual* one; as, *My glove, this hat, men's hats, hot iron.*

But the question is, not whether the word, *glove*, is brought down to an *individual* glove; but whether this corne when printed *alone*, does not mean *all* gloves.

1. *My Glove.*

2. *Glove.*

To say that *glove* is an individual corne in the second instance merely because *my* applies it to an *individual* glove, would be to disregard the *native* powers of this corne—it would be to tell, not what this corne is in itself, but what it is through the *restraining* agency of another word. The question for the pupil is, has this corne power *within itself* to apply itself to an *individual*? If so, it is not a generic, but an individual corne.

2. An individual corne is one which has the power to apply itself to an *individual* of a class; as, *Paul, Sarah, Washington, Smith, To see the sun* is pleasant, *The reading* of these pages will aid your judgment. (PROP. NOUN.)

NOTE. *Seeing*, and *reading* are *individual* acts—hence their names are individual cornes.

3. A *proxy* corne is one which has been introduced into a phrenod to act for some corne, clade, or mono, which may be called its *principal*; as, *He, it, which, as, that*: (PRONOUN.)

1. [Now "*we* know *that*"] (*thou* hast a devil.)

NOTE. "*We*" is a proxy corne for *Jews*; "*that*" is a proxy corne for the entire mono which follows it; and *thou* is a proxy corne for "*Christ*."

2. [*That* (man is mortal) has never been denied."]

NOTE.—Here, "*that*" is a proxy corne for the mono which follows it—"man is mortal." What has never been denied? *That* has never been denied.

3. "He was not that light; but was sent to bear witness of that light, *that* all men through him might believe."

NOTE. Here, the last *that* is a proxy corne for the two monos, (*all men might believe*) (*through him*.)

He was sent to bear witness of that light. He was sent for what? for *that*. That is, for that which is stated in the two monos which follow: "*all men, through him, might believe*."

4. "It is Divine to forgive our enemies."

NOTE. Here, *it* is a proxy corne for the semimono, "*to forgive our enemies*." (*Half* mono.)

5. And *it* was revealed unto *him* that he should not see death before he had seen the Lord's Christ.

NOTE. Here, *it*, as well as *that*, is a proxy corme for the monos, (*he should not see death before*) (*he had seen the Lord's Christ.*)

6. What was revealed? *it* was. *What* was revealed? *that* was.

7. He told me to read the letter to him, and I did *so*.

NOTE. Here, *so* is a proxy corme for the semimono, "*to read the letter.*"

PROXY CORMES.

I, we,	it, you,
Thou, ye,	one, ones,
He, she, they,	others,
Who, whoever,	which, as,
Whosoever.	that, this,
Me, us,	these, those.
Thee,	so.
Him, them,	
Her,	
Whom,	
Whomsoever,	
Myself, ourselves,	
Thyself, yourselves,	
Himself, themselves,	
Herself,	
Oneself, itself,	
One-another,	
Each-other.	

SUBDIVISIONS OF THE PROXY CORMES.

The proxy cormes are divided under semenology, into *exhibitive*, and *unexhibitive*.

1. The *exhibitive* proxy cormes are those which show in their form, that they may be *poecormes*, or that they are always nepoecormes; as, *I, we, who, me, us, whom*.

EXHIBITIVE PROXY CORMES.

I	we	|	me	us
Thou	ye	|	thee	—

He, she	they	him	them
Who	who	her	
		whom	whom
		whomsoever	—
		myself	ourselves
		thyselves	yourselves
		himself	themselves
		herself	
		oneself	—
		itself	—
		one-another	—
		each-other	—

2. The *unexhibitive* proxy cormes are those that have nothing in themselves, which exhibits whether they are *poecormes*, or *nepoecormes*; as, *it, which*.

UNEXHIBITIVE PROXY CORMES.

It, you, one, ones, others, which, as, that, those, this, these, so.

SUBDIVISION OF THE EXHIBITIVE PROXY CORMES.

The *exhibitive* proxy cormes are divided under seme-nology, into *poe-ic*, and *nepoe-ic*, and *dicormic*.

1. The *poe-ic* exhibitive proxy corme is one which ex-hibits in its form that it may be a *poecorme*; as *I, we*.

POE-IC EXHIBITIVE PROXY CORMES.

I	we
Thou	ye
He, she	they
Who	
Whoever	.
Whosoever	

2. The *nepoe-ic* exhibitive proxy corme is one which ex-hibits in its form that it is always a *nepoecorme*; as, *me, us*.

NEPOE-IC EXHIBITIVE PROXY CORMES.

Me	us
Thee	—
Him	them
Her	
Whom	whom
Whomsoever	—
Myself	ourselves

Thyself yourselves
 Himself themselves
 Herself ———
 Oneself ———
 Itself ———
 One another each other.

QUESTIONS.

1. Can you repeat all the *poe-ic* exhibitiv proxy cormes?
 2. Can you repeat all the *nepoe-ic* exhibitiv proxy cormes?
 3. What does a *poe-ic* proxy corme exhibit?
 4. What does a *nepoe-ic* proxy corme exhibit?
 5. What is the import of *poe-ic* as used in this work?
- It conveys some allusion to the *poecorme*. For instance: the proxy corme, *he*, has a *poe-ic* form. That is, *he* has a form which indicates that this corme may be a *poecorme*. The proxy corme, *him*, has a *nepoe-ic* form. That is, this word's very form shows that the word itself must ever be a *nepoecorme*.
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CHAPTER II.

INDICATION OF CORMES. (PERSON.)

The INDICATION of a corme is that designation which it makes of the *former* of the sentence, of the *auditor* of the sentence, and of him that is neither the former, nor auditor: as, “*I* have brought unto *thee* my son.”

The indications are three; viz. *formative*, *auditive*, and *sinefunctional*.

1. The corme that indicates which person is constituted the *former* of the sentence, is of the *formative indication*: as, “Master, *I* have brought unto thee my son.” (*I*.) (1st PERSON.)

2. The corme that indicates which person is constituted the auditor of the sentence, is of the *auditive indication*: as, *Master*, I have brought my son. (*Master*.) (2d PERSON.)

3. The corme which indicates that the person, or thing

which it denotes, bears no *functional* relation to the sentence, is of the *sinefunctional indication*; as, Master, I have brought my *son*. (*Son*.) (3d PERSON.)

CHAPTER III.

NUMERATION OF CORMES. (NUMBER.)

2. The NUMERATION of a corme respects its means, and act of numerating things upon the *general* principle of *unity*, and *plurality*.

There are two numerations; *Singular*, and *Plural*.

The singular is that restraining capacity of a corme, which makes it apply to but one thing, or one collection; as, *pen, it, book, jury, court, school, family*.

The plural numeration is that multiplying capacity of a corme, which makes the word apply to more than one; as, *pens, they, books, juries, courts, schools, families*.

That the pupil may become well acquainted with the different ways in which the plural numeration of cormes is formed, some scheme, calculated to require him to say in what manner every corme which he passimates, forms its plural, seems almost indispensable. Hence the cormes are referred to different classes according to the means used in forming their respective plurals. The classes are denominated *Pluratories*. There are fourteen Pluratories; namely,

1. The <i>S</i>	} pluratory.	8. The <i>Ic, Ice</i>	} pluratory.
2. The <i>Es</i>		9. The <i>Im</i>	
3. The <i>Ves</i>		10. The <i>Ae</i>	
4. The <i>Ies</i>		11. The <i>I</i>	
5. The <i>E</i>		12. The <i>A</i>	
6. The <i>En</i>		13. The <i>Nepos</i>	
7. The <i>Ee</i>		14. The <i>Sense</i>	

1. The *S* Pluratory.

1. The *s* pluratory includes those cormes to which *s* can be affixed without the possibility of losing its *numeral*, its

cormic affix character; as, book, *books*, pen, *pens*, chair, *chairs*, vice, *vices*.

NOTE. It may be well to remark here that *s* as an affix to *cormes* is *numeral* in its import, and denotes plurality. *S* has this numeral import in all instances where it holds in the frame-work of the word, a mere *affix* relation; as, book, book-*s*, pen, pen-*s*. In the same way in which *semi*, and *demi* are prefixed to *cormes* to denote half; as, *semi-vowel*, *demi-tone*; *s* is affixed to *cormes* to denote plurality; as, book, book-*s*. But as *semi*, and *demi* lose their *prefix* import with the loss of their *prefix* relation, as in *seminary*, *demise*, so does *s* lose its *numeral* import with the loss of its *affix* relation; as, in *atlas*, John *Maas*, *as*.

1. *Semi-vowel*, *Seminary*.

2. *Book*, *Book-s*, *At-las*.

Here, as *semi* modifies the word, *vowel*, so does *s* modify the word *book*. *Semi* makes the word, *vowel*, mean a *half* vowel—and *s* makes the word, *book*, mean many books. And, as *semi* loses its *prefix* character in *seminary*, by becoming an essential part of the word, so *s* loses its *affix* character in *atlas*, by becoming an essential part of the monogram to which it belongs—*las*.

Hence where it is possible for *s* to convert the syllable into a syllable different from that intended, by appearing to be an essential part of it, *s* should not be used as a *pluralizing* affix; as, lady, la-*dys*, wo, *wos*, potato, po-ta-*tos*.

Here *s* is liable to be taken, not as a mere *pluralizing* affix to the word, *lady*, but as an essential part to the last syllable—and as such converts *dy* into *dys*, *dis*. Hence the word would become la-*dys*, or la-*dis*, instead of *ladies*. And, if we give *s* its sharp hissing sound, it converts *wo* into *was*. Hence instead of having *woes*, we have *was*. And if we give *a* its short broad sound, and *s* its sharp hissing sound, we have in po-ta-*tos*, po-ta-*tas*, instead of *potatoes*.

In instances, however, where *y* is preceded by a vowel, *s* retains its *affix* character; as, *attor-ney*, *attor-neys*. *Neys*, as a mere syllable is nearly equal to *nies*.

S retains its *affix* character where it merely adds its own sound to that of the syllable to which it is affixed; as, money, *moneys*, chimney, *chimneys*. But where *s* not only adds its own sound to that of the syllable to which it is affixed, but actually changes the syllable into one entirely different in sound and import, *s* loses its numeral, its *affix* character; as, wo, *wos*, lady, la-*dys*, directory, directo-*rys*.

NOTE 2. It may be doubted whether the *cormes* which end their singular in *e*, belong to the *s* pluratory, or not; as, vice, *vices*, face, *faces*, grace, *graces*.

It is more than probable that these *cormes* belong to the *es* pluratory. True, nothing but *s* is affixed to the singular, because the *e* with which the singular terminates, answers a double purpose, for

while it is made an essential part of the word itself, it is made a part of the *pluralizing affix*. This position, however, is taken rather as a speculation than as a fact. (Face-*es*, race-*es*, lace-*es*.)

I. S PLURATORY.

1. The *S* Pluratory is the place, compartment, or class to which all those cormes are referred to which *s* can be affixed without the possibility of losing its *numeral*, its *affix* character; as, *pen*, *book*, *face*, *race*.

1	2	3	4
Automaton	affray	brief	graff
Beau	allay	dwarf	mischief
Cherub	attorney	fife	proof
Encomium	chimney	grief	reproof
Medium	delay	gulp	roof
Memorandum	inoney	handkerchief	scarf
Scraph	Sunday	hoof	staff
Mono	Mussulman		strife
			surf
			turf
			wharf

NOTE 1. The word, *beau*, is French, and is generally pluralized by affixing *X*; as, *beaux*.

The word is so well known, however, in the English phrenod, that it may be rendered plural by the numeral *s* without any danger of taking it for another word—indeed I do not see that *s* is liable to lose its affix character in this place any more than in *attorneys*.

The other cormes in the first column, are made from foreign phrenods, and may be pluralized by *s*, and also by the numeral affixes peculiar to their respective sources.

Each of these is denominated a *Duplus*. A *Duplus* is a word which has two plurals; as, *mediums*, *media*. (*s*, *a*.)

A *Uniplus* is a word which has but one plural; as, *pen*, *pens*.

NOTE 2. The words in the third column, as well as those in the fourth, are exceptions to other pluratories.

II. Es PLURATORY.

The *es* pluratory is composed of such cormes as will not receive *s* as a numeral affix without the *e*; as, *box*, *church*. (*Box-es*, *church-es*, not, *boxs*, *churchs*.) or

The *es* pluratory is composed of those cormes where *e* is required to enable *s* to retain its *affix*, its numeral character; as, *box*, *church*.

These are those which terminate the singular in soft *ch*, in *x*, *sh*, and *ss*, and in *o* where *o* is preceded by a consonant.

Apollo,	grass,	memento,
Box,	lass,	miss,
Church,	lash,	negro,
Echo,	manifesto,	rebus,
Calash,	musketto,	volcano.
<i>index</i> ,	ellipsis,	

See exceptions to the *es* pluratory, under the *s* pluratory. The exceptions are those instances in which *o* is preceded by a vowel as, folio, *io*, seraglio, nuncio, punctio.

REMARKS.

Individual cormes have the plural, when they refer to a race, or family; as, the *Campbells*, the *Smiths*.

In such instances the individual cormes become *generic* ones.

Individual cormes are pluralized where they refer to several persons of the same name; as, The eight *Henrys*, The two Mr. *Smiths*, The two Miss *Browns*, The Miss *Boardmans*.

But in addressing letters in which all are equally concerned, it is *customary* to pluralize the title, Mr. or Miss; as, *Misses* Brown, *Misses* Rand. (Not right.)

The title is pluralized also where the names are different; as, *Messrs.* Adams, and Munroe.

NOTE. *Index* may be considered a *duplus*—it has two plurals though not without regard to the *sense*. When the word signifies pointers, or tables of contents it is pluralized by *es*.

But when it signifies algebraic quantities, it is pluralized by *ices*—*indices*.

III. *Ves* PLURATORY.

The *ves* pluratory is that compartment, or class to which those cormes belong that end the singular in *f*, and *fe*, and which by substituting *v* for *f*, can take the numeral affix, *ves*, without turning into other words; as, half, *halves*.

NOTE. Those words which *ves* would so change as to render them other words, or so deform as to render them *no* words, are of the *s* pluratory; as, fife, *fives*, gulf, *gulves*.

Wharf, with some others, is a *Duplus*.

beef,	knife,	self,	thief,
calf,	leaf,	sheep,	wharf,
elf,	life,	shelf,	wife,
half,	loaf,	staff,	wolf.

Those cormes which end the singular in *f*, and *fe* generally belong to the *s* pluratory.

IV. *Ies* PLURATORY.

The *ies* pluratory is that verbatory, or class to which those cormes belong, that substitute *i* for *y*, where the *s* alone would lose its affix character, and where the *es* without this substitute, would deform the word by adding another monogram, or syllable; as, *lady*, ladies, *duty*, duties.

NOTE. Here if *s* alone, is affixed, *lady* becomes *la-dys*; and *duty* becomes *du-tys*. And if *es* should be affixed, *lady* would become *la-dy-es*. And if the word should be considered an amphogram—(a word of two syllables) thus, *la-dyes*, *du-tyes*, the word, *yes*, would become a mere affix to other words. In this way we should have two derivative affixes importing precisely the same thing—*yes*, and *ies*.

Besides, *yes* is not synonymous with *ies* in sound. *Yes* is *yis*, and *ies* is sometimes short *ee* with *s*; as, *ies*, *ees*. *La-dees*, *dutees*. Nor is it in the power of any letter to make *yes*, *ies*. Hence *dyes* is not equal to *dies*—nor is *tyes* synonymous with *ties*. *Dies* is *dees*; and *ties* is *tees*. But *dyes* is *dy-es*; and *tyes* is *ty-es*.

Nor is it in the power of any letter except a *hypergram*, or *vowel*, to make *ys* equal to *es*, for *es* as an affix is short *ee* with *s*; as, *ys*, *ees*. Now *eys* as an affix is nearly, or quite *ees*—for the *y* is short which gives it the sound of short *e*—hence *eys* is nearly, or quite *ees*. Therefore all cormes terminating a singular with a *y* which is preceded by a *hypergram*, belong to the *s* pluratory; as, *day*, *days*. But unless the *y* is preceded by a *hypergram*, the corne belongs to the *ies* pluratory, as *fly*, *flies*.

beauty,	fly,	i,	<i>es</i> .
duty,	penny,	i,	<i>es</i> .

Penny is a Duplus—it may be pluralized in two ways—*pennies*, *pence*.

V. *E* PLURATORY.

The *e* pluratory is that compartment, or class to which those cormes belong that form their plural by substituting *e* for *a*; as *man*, *men*, *alderman*, *aldermen*.

VI. *En*, or *Ren* PLURATORY.

The *en* pluratory is that compartment, or class to which those cormes belong that form their plural by the numeral *en*, or *ren*; as, *brother*, *brethren*, *child*, *children*.

NOTE. *Brother* is a *duplus*—it may come under the *s* pluratory as well as under the *ren*.

VII. *Ee* PLURATORY.

The *ee* pluratory is that compartment, or class to which those cormes belong, that form their plural by substituting *ee* for *oo*; as, *foot*, *feet*, *goose*, *geese*, *tooth*, *teeth*.

NOTE. *Booby* belongs to the *ies* pluratory. *Moon* with some other words, belongs to the *s* pluratory.

VIII. *Ice* PLURATORY.

The *ice* pluratory is the compartment, or class to which those cormes belong, that form their plural by substituting *ice* for *ouse*; as, *mouse*, *nice*, *louse*, *lice*.

IX. *Im* PLURATORY.

The *im* pluratory is that compartment, or class to which those cormes belong, that have been derived from the Hebrew, and form their plural by the Hebrew numeral affix, *im*; as, *cherub*, *cherubim*, *seraph*, *seraphim*.

NOTE. *Cherub* as well as *seraph*, is a *Duplus*.

X. *Ae* PLURATORY.

The *æ* pluratory is that verbuary, or class to which those cormes belong that are of Latin extraction, and form their plural by the Latin numeral affix, *æ*; as, *lamina*, *laminæ*.

XI. *I* PLURATORY.

The *i* pluratory is that verbuary, or class to which those cormes belong, which are made from the Latin, and the Greek, and which form their plural by the numeral affix, *i*; as, *magus*, *magi*, *radius*, *radii*, *genius*, *genii*.

NOTE. When men of genius are meant, *genius* falls into the *es* pluratory; as, the Smiths are all geniuses.

But when aerial spirits are meant, *genius* is referred to the *i* pluratory; as, "these are some good *genii* sent to protect us."

Indeed "*genius*" may be considered a *Duplus*.

XII. A PLURATORY.

The *a* pluratory is that verbuary, or class to which those cormes belong, that are of foreign derivation, and which are pluralized by the numeral affix, *a*; as, *criterion*, *criteria*, *arcanum*, *arcana*.

<i>arcanum</i>	<i>medium</i> * <i>s</i>
<i>criterion</i> * <i>s</i>	<i>stratum</i> * <i>s</i>
<i>datum</i>	<i>stamen</i> * <i>s</i>
<i>erratum</i>	
<i>effluvium</i>	
<i>genus</i> * <i>es</i>	

XIII. *Nepos*† PLURATORY.

The *nepos* pluratory is that class to which those cormes belong, that are pluralized by a new word; as, *I*, *we*, *he*, *they*, *thou*, *ye*, *you*.

<i>I</i>	<i>he</i>
<i>me</i>	<i>him</i>
<i>thou</i>	<i>she</i>
<i>thee</i>	<i>her, it.</i>

XVI. *Sense* PLURATORY.

The *sense* pluratory is that class to which those cormes belong, that are pluralized by the *sense* only; as, *sheep*, *deer*, *which*.

NOTE. This pluratory consists of the *sin-e-sig-nums*.

REMARKS.

1. There are very many cormes which we have no need to pluralize—such as *nothing*, *something*, *pride*, &c. These are denominated *Sin-e-plures*. (*Sine* without, and *plus*, plural—meaning *without a plural*.)

2. There are others which are ever plural—such as *lungs*, *politics*, &c. These are denominated, *Everplures*.

3. And there are a few which have no numeral sign, or form, al-

* *Criterion*, *genus*, *medium*, *stratum*, as well as *stamen* is a Duplus.

† This word is constructed from the Greek, *Neos*, new, and *epos*, a word, and means a *new word*—*New word pluratory*.

though they are used in both numerations—such as *deer*, *swine*, *which*, *who*. These are styled Sin-e-sig-nums. (*Sine*, without, *sig* a contraction of *sign*, and *num* a contraction of *number*.)

SIN-E-PLURES.

EVERPLURES.

SIN-E-SIG-NUNS.

alms
bread
*meat**
news
tobacco
tresses
treble
trice
nothing
something
pride
gold
rest
strength
business
silver
sobriety
evenness
heat
newness
philosophy, &c.

bellows
compasses
ethics
measles
*mathematics**
optics
pains
nippers
pincers
politics
pneumatics
riches
scissors
shears
tongs
tweezars, &c.

deer
means
sheep
swine
which
as
that
who
whom
whoever
whomsoever
whosoever.

CHAPTER IV.

GENDER.

THE gender of a corme respects its capacity to distinguish one sex from the other, to include both sexes at the same time, or to conceal which sex is denoted.

There are four Genders; viz. *Masculine*, *Feminine*, *Ambi*, and *Muo*.

1. The Masculine is a capacity of the corme to distinguish the male from the female; as, a *man*.

2. The Feminine is a capacity of the corme to designate the female; as, a *woman*.

3. The Ambi is a capacity of the corme to include both sexes; as, his *parents* are dead.

4. The *Muo* gender respects the ability of the corme to conceal the sex of the animal of which mention is made; as, "a *person* passed my window in haste."

NOTE. Sometimes the gender of the corme is determined from the context.

Genepos, Ne-genepos, Femepos, Malepos, Ambi-genepos, Mu-genepos, Pe-ne-pos.

1. *Genepos* is constructed from *gender*, and *epos*, and means a word which has gender; as, *man, woman, person, animal, sun, moon.*

2. *Negenepos* is constructed from *genepos*, and the negative, *ne*, and means a word which has no gender; as, *book, table, pen.*

3. *Malepos* (pronounced *male-epos*) is constructed from *male*, and *epos*, and means a word which denotes a male; as, *lad, taylor, drake.*

4. *Femepos* is constructed from *feminine*, and *epos*, and means a word which denotes a female; as, *girl, tayloress, duck.*

5. *Ambigenepos* is constructed from *Ambi*, both, and *genepos*, and means a corme which has both genders; as, *his parents.*

6. *Mugenepos* is constructed from the Greek, *muo*, to shut, hence to *conceal*, and *genepos*, and means a corme which shuts up, or conceals its gender; as, *that child, that parent, this servant.*

7. *Penepos* is constructed from *pene*, almost, and *epos*, and means a corme which has *almost* all the semenological properties; as, *who.* *Who* may have all the genders, both numerations, and all the indications.

SPECIMEN.

Book, Man, Woman, Servant, &c.

<i>book,</i>	. . . .	a negenepos, of the <i>s</i> pluratory.
<i>man,</i>	. . . .	a malepos, of the <i>e</i> pluratory.
<i>woman,</i>	. . . .	a femepos, of the <i>e</i> pluratory.
<i>servant,</i>	. . . .	a mugenepos, of the <i>s</i> pluratory.
<i>ladies,</i>	. . . .	a femepos, of the <i>ies</i> pluratory.

<i>alms</i>	. . . .	a negenepos, and a sineplus.
<i>bellows</i>,	. . . .	a negenepos, and an everplus.
<i>deer</i>,	. . . .	an ambi-genepos, and a sinesignum of the <i>sense</i> pluratory.
<i>I</i>,	. . . .	a genepos, of the <i>nepos</i> pluratory.
<i>we</i>,	. . . .	a genepos, of the <i>nepos</i> pluratory.
<i>medium</i>,	. . . .	a negenepos, and a duplus of the <i>a</i> , and the <i>s</i> pluratory.
<i>seraph</i>,	. . . .	a genepos, and a duplus, of the <i>s</i> , and <i>im</i> pluratory.

EXERCISES.

Automaton, affray, brief, graff, laugh, beau, Apollo, box, lash, lass, ellipsis, beef, calf, wolf, Mussulman, alley, attorney, lady, money, seraph, cherub, encomium, memorandum, medium, gulf, wharf, musketto, negro, miss, manifesto, index, staff, wife, leaf, brother, man, alderman, child, foot, seraph, lamina, mouse, magus, radius, genius, truncus, corne, arcanum, criterion, datum, stratum, erratum, I. me, thou, thee, it, her, deer, means, swine, which, who, whom, as, that, tongs, shears, silver, heat, none, business, pride, something, nothing, roof, proof, mischief, dwarf, handkerchief, himself, myself, herself, itself, them, they, who, we, whoever.

CHAPTER V.

DIVISION OF THE AGNOMACLADES INTO

1. CLINEPOI, and

2. NE-CLINEPOI.

1. A Clinepos* is an agnomaclade which can be modified in *sense*, by being declined in its form; as, *this, that, lady's, high, good, mine, thine*,—(*these, those, ladies', higher, highest; better, best, ours, yours*).

2. A Neclinepos† is an agnomaclade which can not be

* Pronounced *Clin-e-pos*.

† Pronounced *Ne-clin-e-pos*.

modified in *sense* by being declined in form; as, *of, an, but, perfect, imperfect, accurately, accurate, all, any, &c.*

SPECIMEN.

My, his, this, that, perfect, much, good, &c.

<i>my</i> ,	a clinepos, declined for its plural to <i>our</i> .
<i>his</i>	a clinepos, declined for its plural to <i>their</i> .
<i>this</i>	a clinepos, declined for its plural to <i>these</i> .
<i>that</i> ,	a clinepos, declined for its plural to <i>those</i> .
<i>those</i> ,	a clinepos, declined for its singular to <i>that</i> .
<i>perfect</i> ,	a neclinepos.
<i>much</i> ,	a clinepos—(<i>much, more, most</i> .)
<i>good</i> ,	a clinepos—(<i>good, better, best</i> .)

EXERCISES.

Correctly,* soft, prudently, well, accordingly, badly, and, though, although, nearer, verily, sure, indeed, positively, no, not, nay, never, white, farther, many, near, why, rather, sooner, chief, especially, so, as, equally, thus, like, otherwise, else, differently, unlike, most, nearly, partially, partly, scarcely, hardly, sparingly, scantily, less, much, bountifully, liberally, best, worst, least, most, least, or, last, nearer, or next, farthest, foremost, or, first, gird, better, worst, perfect, evil, or, ill, best, less, little, much, therefore, and, yet, former, bad, good, as, ill, side-wise, how, certainly, truly, undoubtedly, yes, and, so, later, as, well, far, for, although, late, at, all, namely, universally, together, generally, conjunctively, off, separately, apart, asunder, singly, alone, apiece, again, though, for, yet, hereafter, already, hitherto, last, that, but, although, then, either, since, also, or, whereas, both, than, wherefore, besides, unless, beside, at, nevertheless, lest, around, notwithstanding, dwelt, into, of, after, but, moreover, least, because, amongst, howbeit, across, not, only, nay, likewise, inasmuch, nathless, if, among, soon, primarily, previously, at, once, by, and, whereby, in, be, is, toward, shave, against, for, behind, during, neither,

* The word, *correct*, is a *neclinepos*, whether in the *ly* form or not. To constitute a word a clinepos, the *sense* must be *declined* as well as the *frame-work* of the word itself. But, as *correct*, and *correctly* mean the same thing, *correctly* is a *neclinepos*.

unto, an, underneath, atwixt, long, athwart, not, never, in, but, or, of, over, here, there, where, away, whereon, wherein, in, at, on, thither, whither, hitherward, whitherward, hence, thence, gilt, thence, yet, otherwise, whether, or, even, wherever, out, forth, forthwith, of, to, ahead, behind, to, now, when, then, whenever, after, as, afore, never, ever, aforetime, about, straight, immediately, wherewith, thereby, first, secondly, thirdly, again, once, twice, perhaps, peradventure, likely, possibly.

CHAPTER VI.

SUBDIVISION OF THE CLINEPOI.

THE Clinepos family is divided under semenology into *comparative clinepoi*, and *numeral clinepoi*.

1. COMPARATIVE CLINEPOI.

1. A comparative clinepos is a clinepos which can have such a declension as indicates that the thing is considered with another thing; as, *large, high, long, short*.

NOTE. If we decline *large* to *larger*, or *largest*, we shall see that this new form gives the idea that one thing is compared *with* another thing to decide the relative size of the two; as, this apple is *larger* than that.

2. NUMERAL CLINEPOI.

2. A *numeral clin-e-pos* is a clinepos whose declension indicates *unity*, or *plurality*; as, *my* land, *our* land, *man's* residence, *men's* abode.

SPECIMEN.

Good, this, that, his, high, &c.

good, better, best,	a comparative clinepos.
this, these,	a numeral clinepos.
that, those,	a numeral clinepos.

his, *their*, a numeral clinepos.
 high, *higher*, *highest*, . . . a comparative clinepos.
 more, *much*, *more*, *most* . . . a comparative clinepos.

EXERCISES.

Its, her, our, my, lady's, man's, near, soon, boy's, their, your, red, yellow, white, much, short, new, old, black, blue, upper, lower, mine, yours, girls', boy's, tree's, trees', bitter, little, late, far, many, better, worse, less, more, least, farther, father's, fathers', uncle's, aunts', aunt's, next, worst, best, fore, former, latter, foremost, first, book's, books'.

CHAPTER VII.

INDICATIONS OF THE COMPARATIVE CLINEPOS.

THE indication of a comparative clinepos, is the relative amount of that thing of which the word is a name, or sign.

The indications are three; viz: *Sub*, *Supersub*, *Super*.

- | | | |
|---------------------------------|-------|-------|
| 1. Sub; as, <i>long</i> | _____ | P. D. |
| 2. Supersub; as, <i>longer</i> | _____ | C. D. |
| 3. Super; as, <i>longest</i> | _____ | S. D. |
| 1. Sub; as, <i>short</i> | _____ | |
| 2. Supersub; as, <i>shorter</i> | _____ | |
| 3. Super; as, <i>shortest</i> | _____ | |

I The *sub* indication of a comparative clinepos, is the primitive state of the word, and, where two, or more things are spoken of as to their *relative* amount of whatever the clinepos may mean, indicates the *least*; as, John is *good*; but Stephen is *better*; That tree is *high*; but this is *higher*; James is *sick*; Jason is *sicker*; and Joseph is *sickest*. (POSITIVE DEGREE.)

II. The *supersub* indication is that derivative form, or that *new word* form which indicates an amount superior to that designated by the *sub* indication of the same word, but *inferior* to that amount which is indicated by the *super* indication of the same word; as, Stephen is *better* than John, This tree is *higher* than that, James is *sick*; Jason is *sicker*; but Joseph is *sickest*. (COMPARATIVE DEGREE.)

III. The *super* indication is that derivative form, or that *new word*

form which indicates the *highest* amount; as, James is sick; Jason is sicker, but Joseph is *sickest*. (SUPERLATIVE DEGREE.)

When the superior clade consists of more than one monogram, the indications are generally given to the inferior clade; as, *more*, or *most*, *less* or *least* righteous.

Amphograms, dissyllables, ending in *y*, change *y* into *i* before *er*, and *est*; as, in *happy*, *happier*, *happiest*.

But if a hypergram, a vowel, precedes, *y* is not changed into *i*, before *er*, and *est*; as, *gay*, *gayer*, *gayest*.

When the clade ends with a single *consonant*, preceded by a single vowel, the *consonant* is doubled before *er*, and *est*; as, *big*, *bigger*, *biggest*.

The indications of some clades are made by affixing *most* to the radical state; as, *upper*, *uppermost*.

There are many properties which, from their nature, are incapable of increase, or diminution; as, perfection, universality, straightness, &c. The clades denoting these, have no indication of comparison; as, *perfect*, *extreme*.

DECLENSION OF THE COMPARATIVE CLINEPOI.

The declensions of the comparative clinepoi, are,

1. *General*, and 2. *Special*.

1. The *general declension* is the monogram, *er*, and *est*, affixed to the *same* word; as, large, larger, largest, High, higher, highest.

2. The *special declension* is that which is restricted to certain words of the clinepos family; as, Good, *better*, *best*, Much, *more*, *most*. (Not good, *gooder*, *goodest*, Much, *mucher*, *muchest*.)

Comparative clinepoi of the Special Declension.

SUB.	SUPERSUB.	SUPER.
Good,	Better,	Best.
Bad, evil, or ill,	Worse,	Worst.
Little,	Less,	Least.
Much, or many,	More,	Most.
Late,	Later,	Latest, or last.
Near,	Nearer,	Nearest, or next.
Far,	Farther,	Farthest.

SPECIMEN. ¹ *Better*, ² *Red*, ³ *Newer*, ⁴ *Old*, ⁵ *First*.

1. *Better*, Sub, *good*—Supersub, *better*—Super, *best*, a comparative clinepos of the *Supersub* indication.
2. *Red*, . Sub, *red*—Supersub, *redder*—Super, *reddest*, a comparative clinepos of the *Sub* indication.
3. *Newer*, Sub, *new*—Supersub, *newer*—Super, *newest*, a comparative clinepos of the *Supersub* indication.
4. *Old*, . Sub, *old*—Supersub, *older*—Super, *oldest*, a comparative clinepos of the *Sub* indication.

5. *First*, Sub, *fore*—Supersub, *former*—Super, *foremost*, or *first*, a comparative clinepos of the *Super* indication.

EXERCISES.

Good, bad, ill, former, little, small, much, nigh, near, worse, latter, many, late, further, less, first, foremost, red, good, high, low, much.

For additional exercises, select all the numeral, and all the comparative clinepoi from the exercises under page 70.

REMARKS.

The three indications, (*Sub*, *Supersub*, *Super*,) are offered as a substitute for the three degrees of comparison in the old system. The objections to this British contrivance are numerous; so much so that they can hardly be stated, much less sustained, in these few observations. As a *general* reflection, we say that the contrivance is without simplicity, and without meaning, hence without the power of a true application to the subject which they desired to present to the mind of the student. *Good*, is said to be in the *positive degree* of *comparison*. The phrase, "*positive degree of comparison*," is void of all import over which the human mind has any command. Besides, when it is said, "Mr. Jones is a *good* man," is there any idea of comparison? The idea is rather that of *contrast*. He is a *good* man, not a *bad* one.

When it is said, "Mr. Jones is a *better* man than Mr. James," There is clearly an idea of *comparison*. But, then, the degree does not belong to the word *better*, but to Mr. *Jones himself*. The means of indicating, of pointing out this degree, belongs to the word, *better*. Besides, this word, *better*, is said to be of the *comparative degree*. Why, is not every degree of *comparison* a *comparative degree*? When it is said, "Mr. Jones is the *best* man of the six," is there no *comparison*? And when it is said, "Mr. Jones is a *good* man," is there no *comparison*? how, then, can *good* be called the *positive degree* of *comparison*?

CHAPTER VIII.

SUBDIVISION OF THE NECLINEPOI INTO .

1. RELATIVE, and
2. ABSOLUTE.

1. The *relative neclinepos* is one which can denote relative degrees of the same quality; as, *sacred, delightful, pleasant, than*.

2. The *absolute neclinepos* is one which denotes something that can neither be *increased*, nor *diminished*; as, *universal, perfect, perfectly, supreme, sure, certain, straight, a, an, the, of, therefore, because, verily*.

SPECIMEN.

The, certainly, delightful.

The, . . . an absolute neclinepos.

Certainly, an absolute neclinepos.

Delightful, a relative neclinepos.

EXERCISES.

True	untrue	when	common
False	wrong	then	usual
Perfectly	right	after	unusual
Imperfect	surely	general	correct.

REMARKS.

Any word which is calculated either to *increase*, or *diminish* the degree of whatever is denoted by the *relative neclinepos*, may be conjoined to it; as, *more delightful, most delightful, less delightful*.

But, it is *very improper* to attempt to increase, or diminish the amount, or quantity of that which is denoted by an *absolute neclinepos*; as, *more perfect, less perfect, most sure, positively assured, straighter, truer!*

CHAPTER IX.

THE TIMEDEX OF A GNOMACLADE. (OF VERB.)

REMARKS.

THE first gnomaclade, (or VERB,) in a mono, has something about it, which points to *time*, and this something is denominated *timedex*, *timeindex*. Sometimes the *timeindex* is found in a *tense* signification which the gnomaclade has in addition to its proper *Dictionary* meaning.

For instance: *will* has no *visible finger*, no form by which it points to a period of *future* time. But although it is destitute of any *visible future tense* index; yet, it has an *invisible* one which enables it to point to future time with as much distinctness as any *visible* present tense index enables any gnomaclade, (or VERB,) to point to present time:

1. He *attends*.
2. I *will* attend.

Tense, and *time* are synonymous words—both mean the thing to which the *timedex* of the gnomaclade, (or VERB,) points. To say that a gnomaclade, (or VERB,) is of the present tense, or to say that a gnomaclade, (or VERB,) is of the present *time*, is to say that the word exists at this time! And to say that a gnomaclade, (or VERB,) is of the *future tense*, is to say that the gnomaclade, (or VERB,) does not *yet* exist, but that it will have a *being* at some *future* time! To say, however, that a gnomaclade, (or VERB,) has a *present tense* index, or a *future time* index, is to say that it has an index, a finger, which *points* to present time; or which *points* to future time.

Timedex.

TIMEDEX is the means which enables a gnomaclade, (or VERB,) to point to different portions of time.

This means generally consists in a certain form of the gnomaclade, (or VERB); as, *writes, wrote, do, did*.

But it may consist in a *new* word; as, *am, was, go, went*.

And it may consist in an extra signification; as, *will, shall*.

Will, as well as *shall*, has a Dictionary meaning—and, in addition to this, both words have an *invisible future*, or *post time* index.

There are two *general* timedexes which belong to *gnomaclasses*. These, for the purpose of *general* distinction, may be denominated, the *Speaking Timedex*, and the *Event Timedex*.

1. *Speaking Timedex.*

The *Speaking Timedex* is that which points to the time in which one utters, or expresses the sentence; as, David said unto Nathan, "Thou *art* the man,"

NOTE. Here, *art* refers to the time in which David spoke this sentence. The word, *said*, however, refers to the time of the *event*, not to the time when the mono in which *said* is employed, was uttered, or expressed. The *speaking* timedex may point to the time of the event; and it may not. For instance: "He *is* to *pay* the demand next year,"

is an instance in which the time of the event differs very much from the time of uttering the sentence. Again: "He *rides* out daily," is an instance in which the time of the formation of the sentence, must differ from that of the event itself. Again: "Be thou at my house next week," is a case in which the time of the event, cannot be considered that of giving the command. And again: "He ought to *return* next spring," gives two different times.

The old system says:

"The *present* tense expresses what *now* exists, or is taking place; as, I *hear* a noise; somebody *is coming*."

GOOLD BROWN.

Goold Brown, *revise*, and *correct* thy "FINISHED LABORS!!"

Remember that *revise*, and *correct* are of the *present* tense—and do not forget that the *present* tense expresses what is *now taking* place!

2. *Event Timedex*.

The *event* timedex is that which points to the time of the event, and not to the time of expressing the sentence; as, The book *was* returned last week, The book *has been* returned to-day, The book *had been* returned before I *called*, The book *will* be returned next week, The book *will have* been returned two weeks next Saturday.

The *speaking* timedex is denominated *phemic* timedex; and the *event* timedex is divided into five timedexes. The timedexes of the gnomaclade, (or VERB,) are divided, and named in the following manner:

Phemic, Pre-syn-phemic, Pre-di-phemic, Pre-syn-di-phemic, Post-phemic, Pre-post-phemic.

1. *Phemic* is from *phemi*, to speak, to tell, and means *speaking*. Hence "*Phemic Timedex*" is synonymous with "*Speaking Timedex*." *Phemic Timedex*, the timedex which points to the speaking time, the time of speaking, the time in which the sentence is formed; as, I *am* here, *come* to me, John,

2. *Pre*, before, prior.

3. *Syn*, with, connected with.

4. *Di*, distinct from, separate, asunder.

4. *Post*, after, future, in respect to the time of speaking.

Now, connect the secondary elements with the principal element according to the following order:

SECONDARY.

1. *Pre-*
2. *Pre-syn-*
3. *Pre-di-*
4. *Pre-syn-di-*
5. *Post-*
6. *Pre-post-*

PRINCIPAL.

} *phemic.*

1st. Say, *Pre-phemic*. 2d. Say, *Pre-syn-phemic*. And so on, till you become familiar with the six following words:

TIMEDEXES.

1. *Phemic*
2. *Pre-syn-phemic*
3. *Pre-di-phemic*
4. *Pre-syn-di-phemic*
5. *Post-phemic*
6. *Pre-post-phemic*

} *Timedex.*

EXPLANATION.

1. *Phemic*, speaking.
2. *Pre-phemic*, before speaking.
2. *Syn-phemic*, connected with the time of speaking.
2. *Pre-syn-phemic*, prior time, connected with the *phemic*, the speaking time.
3. *Di-phemic*, separate from the *phemic*, the speaking time.
3. *Pre-di-phemic*, time prior to, and distinct, or separate from the *phemic*, the speaking time.
4. *Syn-di-phemic*, time connected with that which is separate from the *phemic*, the speaking time.
4. *Pre-syn-di-phemic*, prior time, connected with that which is separate from the *phemic*, the speaking time.
5. *Post-phemic*, after the *phemic*, the speaking time: hence future.
6. *Pre-post-phemic*, time prior to another *post* time.

ILLUSTRATION.

1. *Phemic* time: *I hope you are well, sir.*
2. *Pre-syn-phemic* time: *I have seen him to-day.*
3. *Pre-di-phemic* time: *I saw him last week.*

4. *Pre-syn-di-phemic* time: I *had* seen him before he called on me.
5. *Post-phemic* time: I *shall* see him next week.
6. *Pre-post-phemic* time: I *shall have* seen him by next week.

1. PHEMIC TIMEDEX.

The *Phemic TimeDEX* is that which points to the *time of speaking*, which may, or may not be the time of the event itself; as, He *rides* out weekly, John, *call* at my house next week.

NOTE. As "*phemic*" means speaking, and as we can not speak in any time but the *present*, *phemic* very naturally comes to mean *present*. Should it be asked, why not use the word, "*present*," we answer that *phemic* has too obvious advantages over *present*. "*Phemic*" means a *definite* present—it means that very time, and that exact *quantity* of time, occupied in speaking. Hence the phrase "*phemic time*," is *distinct, definite, simple, and applicable*. Whereas, the phrase, "*present time*," is *indistinct, indefinite, complex, and inapplicable*. It is not in the power of man to decide how much time is meant by the phrase, "*present time*."

It would seem that *this day* must be *present* time. But if so, the *present* becomes *future*; as, I *will* call on you this day. We say, too, the *present* year, the *present* age, &c. Now, if a whole age is present, where shall we get the *past*, and the *future*? We are compelled to cut the entire present age, or mass into parts for the *past*, and *future*, or take this entire age for the *present time*, the preceding age for the *past*, and all subsequent ages for the future! But an age that is present, can be made neither future, nor past by *cutting* it into smaller portions—an apple that is present is not made either *past*, or *future* by *dividing* it!

2. The word, *phemic*, is a good base on which to compound other elements calculated to express the several nice relations which the other times alluded to in speech, have with the speaking time. Whereas, the word, *present*, is a bad base for this purpose.

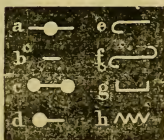
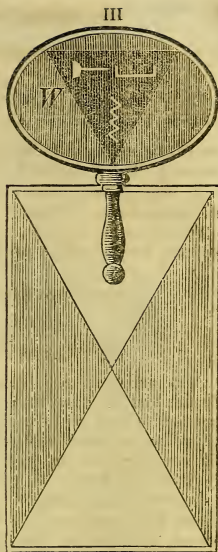
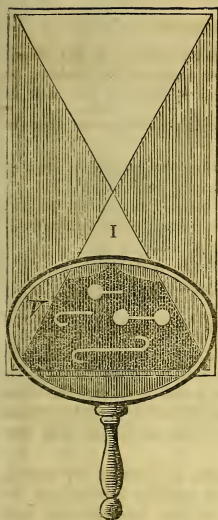
The figures marked *a, b, c, d, e, f, g, h*, are *events*: they are designed to represent *all* the events of which mention has ever been, or of which mention ever will be made. The sand in the Time-dex, marked *S*, represents speaking time; and that seen through the glasses represents all the time which has ever been, and which ever will be.

The events are denominated the *pictorial* events. This sand is styled the *pictorial* time. The manner in which

the pictorial time is divided by being presented in different *Timedexes*, for the location of the pictorial events, is the pictorial manner in which the real time is divided by the mind for the *location* of the real events of which mention may be made with respect to time.

Figure *S* represents the *Speaking* time. That is, the time occupied in speaking, the time which is occupied in constructing the sentences which mention the different events that happen in the world. But from the fact that some events are located in the *Speaking* time, it is seen that the speaking time may be *event*, as well as *speaking* time. Some events are *commenced*, and *finished* in the speaking time. Others are begun in the *speaking* time, and completed in the *post-speaking* time, as is represented by figure *W*. Event *a* is commenced in figure *S*, and finished in figure *W*. All other events as may be seen from the location of the events in the pictorial time in figure *V*, and in the time of figure *W*, are placed into the *purely event* time.

The speaking time is the only time which is *present* time, for this is the only time which is in our *presence*. The time which is *prior* to the *speaking* time, as well as the time which is *post* to the speaking time, is made *visible*: yet it is not *present* time, it is not in our *presence*—it has either gone by us; or it has not yet come to us. The time which had passed off before the speaking time came to us, as well as the time which is to come to us after the speaking time shall have left us, is a vast distance from us. So far from us that we are compelled to look through a *TENSESCOPE* to behold them even with the eye of the mind.



I. PHEMIC TIMEDEX.

The *phemic timedex*, (or **PRESENT TENSE**,) is that which points to the time in which the sentence is spoken, or formed; which may be *all*, *some*, or *none* of the *time* of the *event*; as, I ^{all} *spe*^{some.}*ak*, virtue ^{none.} *is* commendable, *Go* thou to school. (See *Timedex l*, p. 83.)

1. The phemic timedex is either the primitive state of the gnomaclade, (or **VERB**); as, *write*, *walk*, *put*.

Or it is the *s*, *es*, *st*, and *th* termination; as, *writes*, *writest*, *writeth*, *walks*, *walkest*, *walketh*, *puts*, *puttest*, *putteth*.

PHEMIC 'TIMEDEX { *Write—s, st, th.*
Walk—s, est, eth.
Put—s, test, teth.



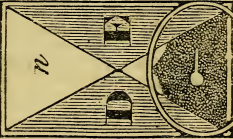
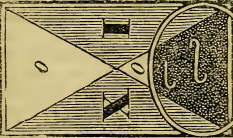


II. PRE-SYN-PHEMIC TIMEDEX.

The *pre-syn-phemic timedex*, (or **PERFECT TENSE**,) indicates that the prior time to which it points, is taken in connection with the *phemic* time itself, as one of the three constituent parts which constitute the entire period to which the speaking time belongs; as, I *have* seen him this day. (See *Timedex m*, p. 83.)

2. The presynphemic timedex is formed by placing *have*, *has*, *hast*, or *hath* before another gnomaclade, (or **VERB**); as, *have* written, *has* written, *hast* written, *hath* written, may *have* written, &c., with a *timedex* mono, *expressed*, or implied, including the time of the event, the time of speaking, and more or less post time; as, I *could* *have* gone: (*this week*.)

PRESYNPHEMIC TIMEDEX { I *have*
 Thou *hast*
 He *has*
 He *hath* } written (, ,)

PRESYNPHEMIC TIMEDEX { may
 can
 must
 might
 could
 would
 should } *have* written (*to-day*.)

PHENIC.	PRE-SYN-PHENIC.	PRE-DI-PHENIC.	PRE-SYN-DI-PHENIC.	POST-PHENIC.	PRE-POST-PHENIC.
<p>may, can must, might could, would should, <i>will</i> ought, have</p>  <p><i>was, had, were, did</i></p>	 <p><i>ST' S TH</i></p>	<p>may, can must, might could, would should, did had <i>smote</i></p> 	<p><i>HAD</i> may, can must, might could, would should,</p> 	<p>18 will 40</p>  <p>shall <i>should</i></p>	<p>18 will have 39</p>  <p>shall have</p>

NOTE. It should be remarked here that *may, can, must, &c.*, have no agency in pointing out the time: this may be seen by removing these gnomaclades, (or VERBS.) As, I *have* written to-day. Hence these gnomaclades, (or VERBS,) do not constitute any part of the timedex. Nor does *written* form any part of the *exact* timedex. This may be seen by removing *have*, and substituting *had*, or *is*—As, I *had* written, The letter *is* written. *Had* gives the *presyndiphemic* time; as, I *had* written *before* this day came. And *is* gives the *phemic* time; as, the letter *is* written.

III. PRE-DI-PHEMIC TIMEDEX.

The *pre-di-phemic timedex*, (or IMPERFECT TENSE,) points to prior time, and indicates that the prior time to which it points, is considered separate from, or disconnected with, all other portions of time; as, I never *drank* better water—(when I *was* on earth.) (See *Timedex n.*)

3. The *prediphemic timedex* is that *modification* which is produced in the primitive state of the gnomaclade, (or VERB,) by the *ed* monogram; as, *walk, walked, love, loved*:

Or, by incorporating with, or casting from the primitive state, one, or more of the following timedex letters: *a, d, e, i, o, t, u*; as, *bid, bade; pay, paid; blow, blew; do, did; get, got; leave, left; sting, stung.*

PHEMIC TIMEDEX.

bid
love
walk
pay
blow
do
get
leave
sting

PREDIPHEMIC TIMEDEX.

a e
ed
ed
id
e
id
o
t
u

IV. PRE-SYN-DI-PHEMIC TIMEDEX.

The *pre-syn-di-phemic timedex*, (or PLUPERFECT TENSE,) is that which indicates that the time to which it points, is *prior to*, and connected *with*, the *pre-di-phemic* time; as, "I *had* seen him before he called on me." (See *Timedex o.*)

The settled state of the sand of *o*, in connection with the unsettled state of that in *n*, indicates the idea of priority, denoted by *pre*, and also shows the ground of that connection which the presyndiphemie time has with the prediphemie.

V. POST-PHEMIC TIMEDEX.

The *post-phemic* timedex, (or FIRST FUTURE TENSE,) is that *post time import* which some gnomaclades, (or VERBS,) have in addition to their dictionary signification; as, I *will* return. (83, p.)

VI. PRE-POST-PHEMIC TIMEDEX.

The *pre-post-phemic timedex*, (or SECOND FUTURE TENSE,) is that which indicates that the time to which it points, is *post* to the *phemic* time, but *prior* to some *post* time mentioned in another mono of the same sentence; as, I *shall* have seen him (by ten o'clock.) (83, q.)

CONCORDANCE OF THE PHEMIC TIMEDEX.

(*Present Tense.*)

That the learner may have a just standard by which to decide all those cases in TIMEDEXES, concerning which he may have some doubts, I have furnished him with a full CONCORDANCE under each *timedex*. In this he will find much aid in deciding all such instances as he may not be able to settle by the definitions themselves. For instance: should he be unable to decide whether the timedex of *desired* is *phemic* or not in the following case: "I could return next week, if I *desired* it," he will be enabled to determine this by examining the cases which form the CONCORDANCE under the *Phemic* timedex: for, if this case is *phemic*, he will find either it, in this CONCORDANCE, or a case which is exactly like it.

The *Phemic Timedex*, (or Present Tense) is that which points to the time in which the sentence is spoken, or formed, which may be *all*, *some*, or *none* of the *time* of the *event*; as, I ^{all.} *spe*^{some.}*ak*, virtue ^{none.} *is* commendable, Go thou to school. (See *Timedex l*, p. 83.)

1. "Thou *art* to be the next President."
 2. "Is he coming to the city soon?"
 3. "He *is* to return to America next year."
 4. "Go thou to school."
 5. Be thou here at the appointed hour.
 6. "I *will*—be thou clean."
- "I decree it—be thou clean." (I *will* it.)

7. I *can* call in a few days.
8. I *may* come next week.
9. They *must* return next fall.
10. I *might* return to-morrow if I *would*.
11. I *could* go next year if I *desired* it.
12. I *would* go now if I *was* not sick.
13. *Was* I in good health, I surely *would* return to Boston immediately.
14. John *should* attend to his book at home.
15. If he *was* well he *would* visit us.
16. I *wish* we *were* now in Pennsylvania.
17. *Were* we out of this place I *should* be much pleased—
I *would* not be found here again!
18. *Had* he a knife, he *could* make his own pens.
19. *Did* he write a good hand, he *might* be employed as clerk.
20. *Was* he now inclined to *attend* to his affairs properly.
he *might* soon recover from his embarrassment.
21. I told him to go to church.
22. He *is* about to *return* to London.
23. *Were* the papers here, we *would* proceed to business.
24. "When the mail *arrives*, we shall get some news."
25. *Would* he come if he *could*?
26. I *have* a book.
27. 'Thou *hast* a pen.
28. He *has* a knife.
29. I *am* to *have* a new book next week.
30. *Had* he a book, I *would* give him a lesson.

CONCORDANCE OF THE PRESYNPHEMIC TIMEDEX.
(Perfect Tense.)

Pre, before, prior—*Syn*, with, in connection with, *Phemic*, speaking time, the time of *speaking*.

The *presynphemic timedex*, (or perfect tense) indicates that the prior time to which it points, is taken in connection with the *phemic* time itself, as one of the three constituent parts which constitute the entire period to which the speaking time belongs; as, I *have* seen him this day. (See *Timedex m*, p. 83.)

NOTE. Here the day is the entire period which, as *have* indicates, consists of three constituent parts; namely, the part in which the act

of seeing took place, the part in which this act is spoken of; and the part which remains after the speaking portion has passed off.

CONCORDANCE.

1. I *have* written a book. (. , *)
2. Thou *hast* read the letter. (, ,)
3. He *has*, or *hath* been at church. (, ,)
4. He *must have* returned *this week*.
5. He *may have* been here (*this evening*.)
6. He *might have* been here (*this year*.)
7. He *could have* gone (*this week*.)
8. "He *would have* gone (this week) *had* the boat made a third trip."
9. I *have* never drunk better water.

NOTE. Where there is an allusion to a whole period of time which obviously consists of three *component* parts, viz. the *event* part, the *speaking* part, and the *post-speaking* part, the *Pre-syn-phemic timedex* must be used; as, I never *have* drunk better water.

Here the entire life is the period to which allusion is made. The part which is indicated as the prior, event part, is the portion which is past. The speaking part is that portion which is occupied in uttering the sentence; and the *post-speaking* portion is that part which follows the speaking part. (See *Timedex m*, p. 83.)

But if the period is all past, and is to be considered separate from, or disconnected with all other time, the *Pre-di-phemic timedex* must be used; as, "I never *drank* better water."

Here the whole life is alluded to—and alluded to as having past prior to the time of uttering the sentence. Hence the former of the sentence throws himself out of this world, for his life has closed. And should this departed spirit be asked, "*when* he never *drank* better water," he must answer, "*When I was in the body*. That is, before I had taken up all my connections with the earth!"

CONCORDANCE OF THE PREDIPHEMIC TIMEDEX.

(*Imperfect Tense*.)

The *prediphemic timedex*, (or imperfect tense) points to prior time, and indicates that the prior time to which it points, is considered separate from, or disconnected with, all other portions of time; as, I never *drank* better water, (when I *was* on the earth.) (83, n.)

*The commas indicate some implied timedex mono; as, *this day*, *this month*, &c.

CONCORDANCE.

1. 'Thou *wast* the man. (, ,)
2. *Was* he coming to the city? (, ,)
3. He *was* to return (last year.)
4. I *had* a book. (, , *)
5. 'Thou *hadst* a knife. (, ,)
6. "*Had* he come (*last week*,) he could *have* seen his brother."

NOTE. In this, and in the following instances, the time of the event, is known to be *pre-di-phemic* by the *prediphemic* mono, "*last week*," which forms a part of the sentence. (See PRINCIPLE X.)

7. If he *had* called (*last evening*) I *would have* gone to church with him.
8. He *may* have written (*last week*.)
9. He *must* have gone (*last evening*.)
10. "He *might* have seen me (*on Monday last*,) *had* he called at my office."
11. He *could have* seen me at home (*in the evening*) (*of Saturday last*.)
12. He *should have* written (*last evening*.)
13. He *would* return in despite of all his friends *could* say to him.
14. He *would* not be consoled—and we *could* do nothing for him. (See PRINCIPLE XII.)

CONCORDANCE OF THE PRESYNDIPHEMIC TIMEDEX.
(Pluperfect Tense.)

The *pre-syn-di-phemic* timedex, (or pluperfect tense) is that which indicates that the time to which it points, *is prior to*, and connected *with*, the *predi-phemic* time, as, "I *had* seen him before he called on me." (83, o.)

* It is not necessary to have an *expressed past* timedex mbno to make *had* point to *past* time. There is always a *past* timedex mono implied in the *past* timedex of the gnomaclade itself. We should not say: She *had* a book *to-day*, for *had* indicates that the time alluded to is all, *every whit* of it, *prior* to that of speaking. Hence we should say: She *had* a book *yesterday*, *last evening*, *last week*, &c.

CONCORDANCE.

1. I *had* learned my lesson before I went to school.
2. He *had* had the book two days when I called on him.
3. He *had* been sick several days before he sent for his physician.
4. He that *had* been dead, sat up, and began to speak.
5. He *may have* been there before I arrived.
6. He *must have* seen the man before this event happened.
7. I *might, or could have* seen the President before he came to Philadelphia.
8. They *would have* seen the President before they left Washington, had he been at Washington at the time of their sojourn in that place.
9. He *should have* done it before I came home.

CONCORDANCE OF THE POST-PHEMIC TIMEDEX.

(First Future Tense.)

The *post-phemic* timedex, (or first future tense) is that *post time import* which some gnomaclades have in addition to their Dictionary signification; as, I *will* return. (83, p.)

CONCORDANCE.

1. *Will* he lend me one thousand dollars?
2. *Will* you go with me?
3. *Will* you take a piece of the pie?
4. *Wilt* thou send me a piece of pudding?
5. *Shall* I send you a piece of the pie?
6. They *shall* fall upon you with arms.
7. Thou *shalt* not steal.
8. *Should* they come, we *shall* see them.
9. He *shall* go, and that too in haste.
10. If he *should* return, he *will* call on us.
11. I wish that he *would* come back.

NOTE. *Shall*, and *will* are the only gnomaclades which uniformly have the *post-phemic* timedex. *Would*, and *should* may have this timedex in such instances as those above, in which these words are introduced.

Will has the *phemic* timedex when it is not followed by another gnomaclade; as, "I *will*: be thou clean."

CONCORDANCE OF THE PREPOSTPHEMIC TIMEDEX.
(*Second Future Tense.*)

The *pre-post-phemic timedex*, (or second future tense) is that which indicates that the time to which it points, is *post* to the *phemic* time, but *prior* to some *post* time mentioned in another section of the same sentence; as, I *shall have* seen him (by ten o'clock.) (83, q.)

CONCORDANCE.

1. "I *shall have* dined at one o'clock."
2. The two houses *will have* finished their business by the first of March.
3. If he *shall have* come by seven o'clock, P. M., we *shall have* seen him by eight, P. M., of the same day.

NOTE. It may not be improper to remark here that *will*, and *shall* mark the time as *post* to the *phemic* time—and that *have* marks it as *prior* to the other *post* time mentioned in the same sentence though in a different mono. Hence it is clear that *shall*, and *have*, or *will*, and *have* must both be employed in constituting the *Pre-post-phemic timedex*.

CHAPTER X.

ON THE DISTINCTION OF REGULAR, AND IRREGULAR GNOMACLADES, OR VERBS.

REMARKS.

I do not know the exact number of verbs which the English phrenod has. At the time Murray wrote, it seems, from his statement, that there were 4,300. The number has very probably increased to 6,000 since the time of his calculation. Out of the 4,300, says Mr. Murray, there are but 177 irregular verbs. According to this calculation the proportion of irregular, to regular gnomaclasses, (or VERBS,) was 177 to 4,123. And it is not probable that this proportion has been much changed by the introduction of new verbs into our phrenod. The *regular* verb being that which forms its imperfect tense with the monogram, *ed*, it seems that this monogram is a very *general* past timedex—so much so indeed, that a distinguished grammarian, as

says Mr. Murray, suggested the propriety of calling it the *regular* way of forming the *imperfect* tense—and all other ways the *irregular* way! With great deference to the memory of Mr. Murray, and to the ipse dixit of this distinguished grammarian, I must be permitted to express my surprise that any *scholar* should suggest the use of *regluar*, and *irregular* upon so feeble a basis, as *general*, and *special*. Is a course *regular* because it is *general*? If so to *sin* is to lead a *regular* life; and to refrain from *iniquity* is to lead an *irregular* life. "*Regular*" seems to me to be nearly synonymous with *right*, according to rule, or some regulated, or established order, or plan. Now is it not right to form the past tense of *do* with *id*—*did*? If it is not right, it is *wrong*! Is not this way of forming the imperfect tense according to the *regulated* method of forming the *imperfect* tense of *do*? How, then, can it be said that *id* is an *irregular* method of forming this tense?

Nor does the absurdity end here, for from the fact that some verbs form their imperfect tense in the *general*, or *usual* way, (*ed*), and others in a *special* way, the *verbs themselves* have come to be called *Regular*, and *Irregular*! Thus *loved*, *walked*, &c., are *right* verbs—but *did*, *was*, *had*, *wrote*, &c., are *wrong* verbs!! Why, is the cloth of a garment *good*, or *poor* according to the *form*, or *fashion* of the garment? Is one verb a *general* verb because one of its tenses is formed in the *general* way—and another verb a *particular* verb because one of its tenses is formed in a *special* way!?

DIVISION OF THE PREDIPHEMIC TIMEDEXES.

The prediphemic timedexes may be denominated *general*, and *special*.

1. The monogram, *ed* (not *e d*) is the general prediphemic timedex: *walked*.

2. The modifications which are produced by incorporating with, or casting from, the *radical* state of the gnomaclade, (or VERB,) one, or more of the following timedex letters, are the special timedexes: *do*, *did*, *write*, *wrote*, *id*, *o*. (*a*, *d*, *e*, *i*, *o*, *t*, *u*.)

DIVISION

Of the gnomaclades, or verbs in reference to their capacity, and their want of capacity, to receive the general, and the special prediphemic timedexes.

Gnomaclades, or verbs are called *edable*, and *inedable*. (Regular, and Irregular.)

1. That gnomaclade, or verb which can take the prediphemic syllable, *ed*, is called *edable*, (or regular); as, *walk*, *walked*, *love*, *loved*.

2. That gnomaclade, or verb which cannot take the prediphemic syllable, *ed*, is called *inedable*, (or irregular); as, *do*, *write*. (We cannot affix *ed* to *do*: *doed*: nor can we affix *ed* to *write*, write, *writ*ed.)

SPECIMEN.

Debate, *debated*, an edable, (or regular) gnomaclade, (or verb.)

Pay, *paid*, an inedable, (or irregular) gnomaclade, (or verb.)

1. Why is *pay* inedable? Because it is incapable of taking the monogram, *ed*, for its prediphemic timedex.

2. Why is *debate* edable? Because it is capable of taking the *prediphemic* monogram, *ed*.

EXERCISES.

Go, look, shake, flow, cry, lie, lay, say, be, do, punish, dug, did, see, am, was, put, cast, fast, read, rain, snow, fall, born, blow, run, bid, think, bring, fling, rules, feels, hears, speakest, sing.

NOTE. It may be well to say in this place, that, in a few instances *nontimedex* letters are introduced. They are used merely to give the *timedex* letters admission: they are not strictly speaking, *timedex* in themselves. For instance, in *left*, we have *f* with the *t*. But, then, *f* is a mere substitute for *ave*—this substitution is necessary to the admission of *t*, for we can not incorporate *t* with *leave*—*leavet*.

These instances fall perfectly *within* the definition of the *special* prediphemic timedexes.

The *special* prediphemic timedexes are those modifications which are produced in the radical state of the gnomaclade by incorporating with, or casting from it one, or more of the following timedex letters: *a*, *d*, *e*, *i*, *o*, *t*, *u*.

Now, as the *f* modification is produced by incorporating the *t*, this case comes as fully up to the principle of the definition as does *do*: *did*.

REMARK.

It may be well enough to remark here that *went* is the prediphemic of *go*; *was* of *am*; and *were* of *are*. (*New words*, instead of modifications of the primitive state.)

CHAPTER XI.

DIVISION OF THE GNOMACLADE, OR VERB FORMS
WITH RESPECT TO THEIR ABILITY TO POINT TO
TIME.

THE forms, or modifications of a gnomaclade, or verb, may be called *Timedex* forms, and *Nontimedex* forms.

1. The *timedex* forms, (or *timedex* modifications) of a gnomaclade, are those which point to time; as, *write, writest, writes, writeth, wrote, wrotest, Love, lovest, loves, loveth, loved, lovedst, Be, am, art, is, are, was, wast, were, Puts, puttest, putteth, put.*

2. The *nontimedex* forms, (perfect, and present participle) of a gnomaclade, do not of themselves point to any fixed division of time; as, *written, writing, Loving, Being, Putting.*

HOW FORMED? The *nontimedex* forms are produced by incorporating *en, ne, n, u,* or *ing* either with the radical state, or with the prediphemic *timedex* of the gnomaclade; as, *written, gone, flown, begun, going.*

*Division of the Nontimedex forms with respect to the state
of the gnomaclades with which they are incorporated.*

The *nontimedex* forms are *en, ne, u, n,* and *ing*, together with the *particular modifications* which are produced in rejecting, exchanging, or doubling certain other letters in order to render it possible to incorporate *en, ne, n, u,* and *ing* with the gnomaclades; as, *written, writing, putting.* (Not, *writcn, writeing, puting.*)

1. *Radical Nontimedex.* (*Present Participle.*)

2. *Prediradical Nontimedex.* (*Perfect Participle.*)

1. The *radical nontimedex*, (or present participle) is that form which is always incorporated with the *radical* state of the gnomaclade, or verb; as, *looking, being, seeing, running.* (*ing.*)

2. The *Predi-radical nontimedex*, (or perfect participle) is that form which can be incorporated both with the *predi-*

phemic timedex, and with the *radical* state of the gnomaclades.

NOTE. "*Predi-radical*" is constructed from *prediphemic*, and *radical*, and is synonymous with, *Prediphemic* and *radical*, taken together.

N. B. The first column presents instances in which the *predi-radical* nontimedex is incorporated with the prediphemic timedex. The second column presents instances in which the prediradical nontimedex, (or perfect participle) is incorporated with the radical state of the gnomaclade.

PREDIPHEMIC.	RADICAL.	NONTIMEDEX.
Forgot <i>en</i> ,	fall <i>en</i> ,	<i>en</i> ,
Hid <i>en</i> ,	wax <i>en</i> ,	<i>en</i> ,
Trod <i>en</i> ,	load <i>en</i> ,	<i>en</i> ,
Chid <i>en</i> ,	write <i>en</i> ,	<i>en</i> ,
Bore, <i>ne</i> ,	be <i>en</i> ,	<i>en</i> ,
Forbore <i>ne</i> ,	do <i>ne</i> ,	<i>ne</i> ,
Stole <i>n</i> ,	go <i>ne</i> ,	<i>ne</i> ,
Spoke <i>n</i> ,	blow <i>n</i> ,	<i>n</i> ,
Wove <i>n</i> ,	saw <i>n</i> ,	<i>n</i> ,
Rang <i>u</i> ,	rise <i>n</i> ,	<i>n</i> ,
Drank <i>u</i> ,	ring <i>u</i> ,	<i>u</i> ,
Flew <i>o, n</i> ,	drink <i>u</i> ,	<i>u</i> ,
	bear <i>o, n</i> ,	<i>o, n</i> ,

CHAPTER XII.

1. HAVIBLE FORM. 2. INHAVIBLE FORM. 3. BEABLE FORM, 4. AND INBEABLE FORM OF *Gnomaclades*, (or *Verbs*.)

1. HAVIBLE FORM. The form which can receive *have* under any one of its modifications, is a *havible form*; as, I have *put*, He has *written*, Thou hadst *walked*. (Not, have *puts*, has *wrote*, has *write*, hadst *walk*, nor hadst *walking*.)

2. INHAVIBLE FORM. The form which cannot take *have* is the *inhavible form*; as, I have *putting*, He has *puts*.

3. **BEABLE FORM.** The *beable form* is any form which can take *be* with all *be's* variations; as, *Be written, is writing, were put, were putting.*

4. **INBEABLE FORM.** The *inbeable form* is that which can not receive *be* with all *be's* variations; as, *Be wrote, been wrote, was puts, am saw, are broke, is froze.*

I. HAVIBLE FORM.

1. The *havible form* is, first, the *predi-radical* nontimedex; as, *written*; Secondly, the *derivative* prediphemic timedex; as, *paid, loved*; Thirdly, the *primitive* prediphemic timedex; as, *put, burst, let, come, bid.*

The *Havible form* is, first, the *predi-radical* nontimedex of such gnomaclades as can have this nontimedex; as, *written, trodden, laden, fallen, beaten*; Secondly, the *derivative* prediphemic timedex of such gnomaclades as can not have the *predi-radical* nontimedex; as, *paid, loved*; Thirdly, the *primitive* prediphemic timedex of such gnomaclades as have no *derivative* prediphemic form; as, *put, cost, let*; And, fourthly, the *primitive* state of such gnomaclades as often use their *primitive* state for their *derivative* prediphemic timedex; as, *bid* for *bade, forbid* for *forbade, come* for *came.*

II. BEABLE FORM.

The *beable form* is, first, any *non-timedex*; as, *written, writing*; Secondly, the *derivative* prediphemic timedex; as, *paid, loved*; Thirdly, the *primitive* prediphemic timedex; as, *put, burst, let, come.*

The *beable form*, is, first, any *non-timedex*; as, *written, writing, trodden, treading, laden, lading, fallen, falling*; Secondly, the *derivative* prediphemic timedex of such gnomaclades as can not have the *predi-radical* nontimedex; as, *paid, loved*; Thirdly, the *primitive* prediphemic timedex of such gnomaclades as have no *derivative* prediphemic form; as, *put, cost, let*; And, fourthly, the *primitive* state of such gnomaclades as often substitute their *primitive* state for their *derivative* prediphemic timedex; as, *bid* for *bade, forbid* for *forbade, come* for *came.*

The *havible form*, and the *beable form* is produced by incorporating the following *frame-work* modifiers with gnomaclades, or verbs.

d, ed, en, ght, ne, ing, o, oo, ou, t, u.

1. <i>d</i>	- - - -	make,	{ <i>have made.</i> <i>is making.</i>
2. <i>d</i>	- - - -	have,	{ <i>hast had.</i> <i>is having.</i>
3. <i>d</i>	- - - -	pay,	{ <i>has paid.</i> <i>is paying.</i>
4. <i>ed</i>	- - - -	walk,	{ <i>has walked.</i> <i>is walking.</i>
5. <i>en</i>	- -	write, wrote	{ <i>has written.</i> <i>is writing.</i>
6. <i>ght</i>	- - -	think,	{ <i>has thought.</i> <i>is thinking.</i>
7. <i>ne</i>	- -	go, went,	{ <i>has gone.</i> <i>is going.</i>
8. <i>o</i>	- - - -	get,	{ <i>has got.</i> <i>is getting.</i>
9. <i>oo</i>	- - - -	stand,	{ <i>has stood.</i> <i>is standing.</i>
10. <i>ou</i>	- - - -	grind	{ <i>has ground.</i> <i>is grinding.</i>
11. <i>t</i>	- - - -	lend,	{ <i>hath lent.</i> <i>is lending.</i>
12. <i>u</i>	- - - -	hang,	{ <i>has hung.</i> <i>is hanging.</i>

REMARK.

There are some gnomaclades which are neither *havible*, nor *beable*; as, *may*, *can*, *ought*. That is, *have*, and *be* can not precede them: for we can not say, *have can*, *be might*; though we do say, *can have*, *can be*.

Another peculiarity of these gnomaclades, is that they will not receive *have*, and *be* even after them in any other form than *have*, and *be*, for we do not say, He can *has* written, Thou might *hast* written. Nor do we say, He can *is* there, I can *am* here. But we say, he can *be* there, I can *be* here. The gnomaclades, which can not take *have*, and *be* before them, nor even after them, except in the primitive state, are restricted in their conjunctive relation to the *poecorme*.

1. Is the radical nontimedex a havible form?
2. Is the radical nontimedex a beable form?

3. Are there any gnomaclades, or verbs which can not take *have*, and *be* before them?

4. Can these gnomaclades take *have*, and *be* after them?

5. Can the gnomaclades which reject *have*, and *be* from before them, take *have*, and *be* after them in all the forms of *have*, and *be*?

CHAPTER XIII.

PANPOE-IC GNOMACLADES. (*Auxiliary Verbs.*)

A *panpoeic* gnomaclade, (or auxiliary verb) is one which is *always* confined in its conjunctive, or frame-work relation to the *poecorme*; as, I *can* read, He *shall* return the book. (*Pante*, always, and *poecorme*, *Panpoe-ic*.)

may,	might,	<i>ought</i> ,
can,	could,	will,
must,	would,	shall.
	should,	

NOTE. *Would*, and *will* may be used so as to be dicormic; as, "And he *would* not that any man should know it." We *will* that execution be done."

1. I - - - - *ought* to return.

NOTE. *Ought* denotes a state of obligation, or duty.

2. I - - - - *may* be at home.

NOTE.—*May* expresses a state of probability, or possibility.

3. I - - - - *can* be at home.

NOTE.—*Can* denotes a state of possibility.

4. You - - - - *may* go out, Charles.

NOTE. *May* denotes a state of freedom, or liberty.

5. I - - - - *would* that all would come.

NOTE. *Would* denotes the state of the mind. (*Dicormic*.)

6. You - - - *should* write to your brother.

NOTE. *Should* denotes a state of obligation, arising from duty.

7. He - - - *would* not read.

NOTE. *Would* denotes a state of the mind, arising from resolution, or determination.

8. They - - - *might*, or *could* read.

NOTE. *Might*, as well as *could*, denotes a state of possibility.

9. They - - - *might* have been sick; but I doubt it.

NOTE. *Might* denotes a state of possibility.

10. May - - - *May* you find your friends well.

NOTE. *May* denotes a state of the mind, arising from a wish.

11. I - - - *must* return to-day.

NOTE. *Must* denotes a state of compulsion, necessity, or obligation.

12. I - - - *will* not work without a reward.

NOTE. *Will* denotes a state of the mind, arising from resolution, or determination.

13. - - - *Shall* I send you a little of the pudding?

NOTE. *Shall* alludes to the state of the person's mind, as to receiving some of the pudding. *Shall* I send? that is, what is the state of your mind? The same word, and that too in the same example, relates to a state of permission or liberty. *Shall* I send? that is, *am I free*, or at liberty to send you a little of the pudding?

14. - - - *Will* you have some of the pie?

NOTE. *Will* alludes entirely to the state of the person's mind who is addressed. *Will* you have? that is, what is the state of your mind as it respects having a piece of the pie.

- | | | |
|-----------|---|--|
| Promises. | { | <ol style="list-style-type: none"> 1. If he is able, he <i>shall</i> aid his friends. 2. I <i>will</i> pay you to-morrow. 3. I <i>will</i> make thee a great nation. 4. We <i>will</i> come to morrow. 5. He says that he <i>will</i> bring Goldsmith's Rome to-morrow. 6. You say you <i>will</i> certainly come. |
|-----------|---|--|

- Commands. { 1. Thou *shalt* not steal.
 2. Thou *shalt* not bear false witness.
 3. But of the tree of knowledge, ye *shall* not eat.
 4. Thou *shalt* write.
- Threatens. { 1. In the day that ye eat thereof, ye *shall* surely die.
 2. The soul that sinneth, *shall* die.
- Foretells. { 1. *Should* it rain, we shall remain at home.
 2. I *shall* have a book to-morrow.
 3. We *shall* return next week.
 4. Was I to run, I *should* be fatigued.

SHALL.

NOTE 1. *Shall*, in the formative indication, only foretells; as I *shall* go to-morrow.

2. In the auditive, and in the sinefunctional indication, *shall* promises, commands, or threatens; as, you *shall* be rewarded, They *shall* be paid, Thou *shalt* not steal, The soul that sinneth, *shall* die.

WILL.

NOTE 1. *Will*, in the formative indication, denotes a promise, or a resolve; as, I *will* call at your office in the evening, I *will* not let thee go.

2. In the auditive, and in the sinefunctional, *will* generally foretells; as, He *will* call at my house to-morrow.

Correct the following.

"I *will* drown; for no one *shall* come to help me out."

CHAPTER XIV.

DIVISION OF THE INEDABLE GNOMACLADES, (or Regular Verbs.)

THE *inedable gnomaclades*, (or irregular verbs) may be divided into several classes in reference to *timedexes*, and *nontimedexes*:

1. *Sin-e-nontimedex Pante Phemics*,

2. *Sinenontimedex Post Phemics*,
3. *Sinenontimedex Sense Prediphemics*,
4. *Radical Nontimedex Primitive Prediphemics*,
5. *Radical Nontimedex Derivative Prediphemics*,
6. *Ambi Nontimedex Derivative Prediphemics*, and
7. *Ambi Nontimedex Nonderivative Prediphemics*.

1. What is the import of the title, "*Sin-e-non-time-dex-vante phemics?*" This title means that the gnomaclades which are classed under it, are without a *nontimedex* form, and that they are *always* of the *phemic* timedex. (*Sine*, without; *Pante*, always.)

I. SINE-NONTIMEDEX PANTE-PHEMICS.

<i>Phemic.</i>	<i>Phemic.</i>
Away,	up (rise,)
Can,	wist (to know,)
Lo, (see,)	wit (to wit,)
Off,	wot (to know.)
Ought.	

1. "*Away* , with him."
2. I *can* write.

NOTE. To say, I *can* have written is neither *sense*, nor *English*.

3. "*Off* , with his head."
4. "*Up* , let , us be going."
5. "He *ought* to write to his brother."

NOTE. It is obvious that those grammarians who, with Mr. Murray, assert that *ought* may have a *past* time, are in error. To say, "He *ought* to *have* written to his brother, is to affirm that it is his duty to do an act which is represented as having been done by *him* prior to the existence of the duty.

II. SINENONTIMEDEX POST-PHEMICS.

Will.
Shall.

1. What is the meaning of the title, "*Sinenontimedex postphemics?*" This title means that the gnomaclades which are classed under it, are without a *nontimedex* form and that their *timedex* form is *post-phemic*. (*Post*, after.)

III. SINENONTIMEDEX SENSE PREDI-PHEMICS.

May,	Could.
Must,	Would.
Might,	Should.

“*Sense prediphemic.*” That is, the *prediphemic* time of *may, must, might, could, would, and should* is determined not by the shape of the words, but by the *sense* of the proposition.

IV. RADICAL NONTIMEDEX PRIMITIVE PREDIPHEMICS.

These *inedable* gnomaclasses have the *Radical Nontimedex* only: and their *prediphemic* timedex is their *primitive* state; as, the boiler *burst* last week.” (Not *bursted*.)

Beset	Burst	Dispread	Knit
Bet	Cast	Forecast	Must
Beware	Chat	Hit	Put
Bespread	Cost	Hurt	
Rid	Cut	Let	
Set	Shut	Thrust	
Shed	Split		
Shred	Spread	Wet	
	Sweat		

NOTE. *Beat, bid, knit, quit, and slit* may be so used as to entitle them to a place in this class of gnomaclasses.

V. RADICAL NONTIMEDEX DERIVATIVE PREDIPHEMICS.

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Phemic.</i>	<i>Prediphemic.</i>
Abide	abode	Fling	flung
Behold	beheld	Get	got
Bend	bent	Grind	ground
Beseech	besought	Hang	hung
Bind	bound	Have	had
Bleed	bled	Hear	heard
Breed	bred	Hold	held
Bring	brought	Keep	kept
Buy	bought	Lay	laid
Dare	durst	Lead	led
Dwell	dwelt	Leave	left
Feed	fed	Lend	lent
Feel	felt	Lose	lost
Fight	fought	Make	made
Find	found	Mean	meant
Flee	fled	Meet	met

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Phemic.</i>	<i>Prediphemic.</i>
Pay	paid	Spend	spent
Read	read	Spin	spun
Rend	rent	Stand	stood
Ride	rode	Stick	stuck
Say	said	Sting	stung
Seek	sought	Stink	stunk
Sell	sold	String	strung
Send	sent	Sweep	swept
Shoe	shod	Swing	swung
Shoot	shot	Teach	taught
Shrink	shrunk	Tell	told
Sink	sunk	Think	thought
Sit	sat	Weep	wept
Sleep	slcpt	Win	won
Sling	slung	Wind	wound
Slink	slunk	Wring	wrung
Speed	spcd		

REMARK.

Although the following guomaclasses are edable, they may have the *special*, as well as the *general*, (*ed*.) *prediphemic* timedex—for we say, *he dug* a place as well as, *he digged* a place. These words, however, have but one timedex: hence they are not removed from the class of “*Radical Nontimedex Derivative Prediphemics*.” Still, to enable the teacher, and learner to speak with brevity, and distinctness of these words, it may be well to add *bi*, (*both*.) to the general title or name of the whole class—Hence these few members of the *Radical Non-timedex Derivative Prediphemics*, will be denominated:

VI. RADICAL NONTIMEDEX DERIVATIVE BI-PREDIPHEMICS.

Bi-prediphemics.

<i>Phemic.</i>	<i>Bi-pre-di-phemic.</i>	<i>Nontimedex.</i>
Bereave	bereaved	bereft
Build	buildcd	built
Catch	catchcd	caught
Clothe	clothed	clad
Deal	dealed	dealt
Dig	digged	dug
Gild	gilded	gilt
Gird	girdcd	girt
Shine	shined	shone
Work	workcd	wrought

Hang, and *dare* are not considered *Bi-prediphemics*. *Hang*, to hang up, is not capable of receiving *ed*, the general prediphemic timedex. And *hang*, to take away life by

hanging, always has the general, (*ed*) prediphemic timedex; as, He was *hanged*.

Dare, to venture, is not *edable*: hence it can not have both prediphemic timedexes. We do not say, he *dared* go; but, he *durst* go. And *dare*, to challenge, is *edable* without the power to be otherwise. We do not say they, *durst* us to meet them; but, they *dared* us to meet them.

VII. AMBI NONTIMEDEX ED PREDIPHEMICS.

That is, these gnomaclasses have *both nontimedexes*, and form their prediphemic *timedex* with the monogram, *ed*.

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Nontimedex.</i>
Grave	graved	graven, graving.
Engrave	engraved	engraven, engraving.
Hew	hewed	hewn, hewing.
Load	loaded	laden, loading.
Mow	mowed	mown, mowing.
Rive	rived	riven, riving.
Saw	sawed	sawn, sawing.
Shape	shaped	shapen, shaping.
Shave	shaved	shaven, shaving.
Shear	sheared	shorn, shearing.
Show	showed	shown, showing.
Sow	sowed	sown, sowing.
Strow or Strew	strowed or strewed	strown, strowing, &c.
Swell	swelled	swollen, swelling.
Thrive	thrived	thriven, thriving.
Wax	waxed	waxen, waxing.

VIII. AMBI NONTIMEDEX DERIVATIVE PREDIPHEMICS.

(*Both nontimedexes*, and a *derived* prediphemic *timedex*.)

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Nontimedex.</i>
Awake	awoke	awaken
Bear (<i>to carry</i>)	bore	borne
Bear (<i>to bring forth.</i>)	bare	born
Begin	began	begun
Blow	blew	blown
Break	broke	broken
Choose	chose	chosen
Come	came	come
Do	did	done
Draw	drew	drawn
Drive	drove	driven
Drink	drank	drunk
Fall	fell	fallen

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Nontimedex.</i>
Fly	flew	flown
Forbear	forbore	forborne
Forsake	forsook	forsaken
Freeze	froze	frozen
Give	gave	given
Go	went	gone
Grow	grew	grown
Know	knew	known
Lie	lay	lain
Partake	partook	partaken
Rise	rose	risen
Run	ran	run
See	saw	seen
Shake	shook	shaken
Slay	slew	slain
Slide	slid	slidden
Smite	smote	smitten
Speak	spoke	spoken
Steal	stole	stolen
Stride	strode	stridden
Strive	strove	striven
Swear	swore	sworn
Take	took	taken
Tear	tore	torn
Throw	threw	thrown
Tread	trod	trodden
Wear	wore	worn
Weave	wove	woven
Write	wrote	written

IX. AMBI NONTIMEDEX PROXY PHEMS-PREDIPHEMS.

That is, these gnomaclades have *both nontimedexes*; as, *been, being*, and mark their phemic, and prediphemic time by the substitution of other words, be *am, am was*. (*Not Be beed, am amed.*)

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Nontimedex.</i>
Be	was	been
Am	was	been
Art	wast	been
Are	were	been
		<i>being</i>

The circumstance which classifies the gnomaclades under this title, is that they procure their *phemic*, and *prediphemic* timedex by *substitution* instead of variation; as, *be*,

am, was. *Be* with its two variations, and with its different substitutes, constitutes the entire class.

Be has but three forms, namely, *be, being, and been.* *Been* is havible, and beable. It is said in the old system, that *am, art, is, was, wast, and were* are so many forms of *be.* *Am, art, &c.,* are not forms of *be:* for they are new, and distinct words! These words are substitutes: *am* is a substitute for *be:* for, in the order of INDICATION, we leave *be* upon the introduction of *I;* as, *I am.* (Not *I be.*)

In leaving *I* for *thou,* we do not say, *thou am;* but *thou art.* Hence in the second step of INDICATION, we substitute *art* for *am:* *art,* then, is a substitute for *am;* as, *I am, thou art.*

In the third step in INDICATION, we substitute *is* for *art;* as, *Thou art, He is.*

In leaving the singular poecorme for the plural, *are* is used instead of *am, art* and *is;* as,

SINGULAR.

I am,
Thou art,
He is,

PLURAL.

We are,
Ye are,
They are.

Are, then, is a substitute for *am, art,* and *is.*

Having shown the proxy relation of these substitutes, one to another, in the *phemic time,* it may be well to say a word, or two upon the relation of the set of proxies which are used in the *prediphemic time.* This set consists of *was, wast, and were.*

To denote prediphemic time we do not say, *I amed;* but we substitute *was* for *am;* as, *I am now, I was then.*

Nor do we, to denote prediphemic time, say, *Thou arted;* but we substitute *wast;* as, *Thou art now, Thou wast then.*

And to form the prediphemic timedex of *is,* we do not say *ised;* but we substitute *was* for *is;* as, *He is now, He was then.*

In the prediphemic time, then, *was* is a substitute for *am, art,* and *is.*

Now, as in passing from the *phemic,* to the *prediphemic timedex,* *was* is a substitute for *am, art,* and *is,* so in leaving the singular poecorme for the plural, *were* is a substitute for *was;* as,

SINGULAR.

I *was*,
Thou *wast*,*
He *was*.

PLURAL.

We *were*,
Ye *were*,
They *were*.

NOTE. It may be well to say here that neither of the nontimedexes of *be*, is a beable form, for we do not say, I must *be* been, I am *been*, I am *being*.

It is not unfrequently the case that we meet with instances in which the *radical nontimedex* is made beable; as, the house *is being* built; the house must *be being* built.

This form of expression is contrary to the genius of our phrenod; though it is not contrary to *good sense*. Nor is it contrary to good sense to say, "*me* am sick;" but it is contrary to the genius of the English phrenod. Let men cease to say, therefore, that because this form of speech, "*the house is being* built," is sense, it is English!

AMBI NONTIMEDEX DERIVATIVE FUGITIVE PREDIPHEMICS.

That is, these gnomaclades have *both nontimedexes*, and a *derivative prediphemic timedex*: but as their prediphemic timedex is not used with any *stability*, these gnomaclades are said to be fugitive in their prediphemic timedex. In some instances the phemic is used instead of the derivative prediphemic; as, *bid* for *bade*, *come* for *came*.

In others the prediradical nontimedex is used instead of the derivative prediphemic timedex; as, *swum* for *swam*, *sung* for *sang*.

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Nontimedex.</i>
Bid	bade	bidden
Bite	bit	bitten
Cleave (<i>to split</i>)	clove	cloven
Chide	chid	chidden
Eat	ate	eaten
Forbid	forbade	forbidden
Forget	forgot	forgotten
Hide	hid	hidden
Ring	rang	rung
Sing	sang	sung
Spit	spat	spitten
Spring	sprang	sprung
Swim	swain	swum

* *Wast* is not a substitute for *was*—for the *t* inflection is a mere variation of *was*, which is produced by the indication of *thou*.

SUBDIVISION OF THE AMBI NONTIMEDEX DERIVATIVE FUGITIVE
PREDIPHEMICS.1. *Phemics Pro-prediphemics, and Phemic Pro-prediradicals.*

<i>Phemic.</i>		<i>Prediphemic.</i>		<i>Prediradical Nontimedex.</i>
<i>Bid</i>	for	<i>bade</i>	and	for <i>bidden.</i>
<i>Eat</i>	for	<i>ate</i>	and	for <i>eaten.</i>
<i>Forbid</i>	for	<i>forbade</i>	and	for <i>forbidden.</i>

II. *Phemic-pro-predi-phemics.*

<i>Phemic.</i>	<i>Prediphemic.</i>
<i>Bid</i>	<i>bid</i>
<i>Come</i>	<i>come</i>
<i>Eat</i>	<i>eat.</i>
<i>Forbid</i>	<i>forbid</i>
<i>Spit</i>	<i>spit</i>

Bade, come, forbade, ate, and spat are the true *prediphemics* of *bid, come, eat, forbid, and spit.*

III. *Pre-di-radical Pro-prediphemics.*

<i>Phemic.</i>	<i>Prediphemic.</i>	<i>Nontimedex.</i>
<i>Ring</i>	<i>rang rung</i>	<i>rung</i>
<i>Sing</i>	<i>sang sung</i>	<i>sung</i>
<i>Swim</i>	<i>swam swum</i>	<i>swum</i>

IV. *Prediphemics Pro-prediradicals.*

<i>Phemic.</i>	<i>Prediphemic.</i>		<i>Nontimedex.</i>
<i>Chide</i>	<i>chid</i>	<i>for</i>	<i>chidden</i>
<i>Cleave (to split)</i>	<i>cleft clove</i>	<i>for</i>	<i>cloven</i>
<i>Hide</i>	<i>hid</i>	<i>for</i>	<i>hidden</i>
<i>Forget</i>	<i>forgot</i>	<i>for</i>	<i>forgotten</i>
<i>Spit</i>	<i>spat</i>	<i>for</i>	<i>spitten</i>
<i>Bite</i>	<i>bit</i>	<i>for</i>	<i>bitten</i>

REVIEW BY QUESTIONS.

PART I, CHAPTER I, GNOMEOLOGY. (*Page 15.*)

1. What is gnomeology? (*Gnome, a sentence, and logos, doctrine, principle.*)
2. What is a gnomod, or sentence?

3. Of how many things does a gnomod consist?
4. What are the words?
5. What is the cordiction?
6. Into how many parts is a gnomod divided?
7. What is the gnometry?
8. Which part of the example, "*It is nine*," is the gnometry?
9. Which part of this example is the agnometry?
10. What is an agnometry? page 16.
11. Have you read with care the NOTE under page 16?
12. Have you paid proper attention to the questions under page 17?

PART II, CHAPTER I, MONOLOGY. (Page 19.)

1. What is monology?
2. What is a mono? (*Monos*, alone, by itself.)
3. Can you repeat the monological rules under page 19?

CHAPTER II, ORDER OF MONOS. (Page 20.)

1. Upon what principle are monos divided into orders? (p. 20.)
2. How many orders are there? (p. 20.)
3. What is the gnomecorme? (p. 21.)
4. What is the clad? (p. 21.)
5. What relation does the gnomecorme bear to the clad? (p. 21.)
6. What relation do the clads bear to the gnomecorme? (p. 21.)
7. Can you repeat the rule by which you can distinguish the gnomecorme from a clad? (p. 21.)
8. What does the second rule concern? (p. 21.)
9. Can the gnomecorme ever become a clad? (p. 22.)
10. In what way can a clad become the gnomecorme? (p. 22.)
11. How may the gnomecorme be distinguished from the clads? (p. 22.)
12. How many clads are there in a sentence which can occupy the first place? (p. 22.)

CHAPTER III, RELATIONS OF CLADS. (Page 23.)

1. What do the relations of clads, respect? (p. 23.)
2. How many relations have clads? (p. 23.)
3. What clad is of the *unirelation*? (p. 24.)
4. What clad is of the *plusrelation*? (p. 24.)
5. What is *conjective reading*? (p. 34.)
6. Every clad of the *unirelation* must be conjectured to what? (p. 24.)
7. Every clad of the *plusrelation* must be conjectured to what? (p. 24.)

CHAPTER IV, DIVISION OF THE CLADS. (Page 26.)

1. From what character are clads divided into *gnomeclads*? (p. 26.)
2. From a *want* of what character are clads divided into *agnomeclads*? (p. 26.)
3. What is a *gnomeclad*? (p. 26.)
4. What is an *agnomeclad*? (p. 27.)
5. What is every clad with which *not* can be incorporated? (p. 27.)
6. What is every clad with which *not* can not be incorporated? (p. 27.)

CHAPTER V, STATE, AND COURSE OF MONOS. (Page 29.)

1. What are the states of a mono called? (p. 29.)
2. What is the *plenary*, what is the *implenary*, what is the *broken*, what is the *unbroken state*? (p. 29.)
3. Are some *gnomecormes* incapable of being divided? And is this the case with any *gnomeclads*? (p. 29.)
4. What is said of *agnomeclads* with respect to their *divisibility*? (p. 29.)
5. What does the course of a mono respect? (p. 29.)
6. What is the *direct*, what is the *oblique*, and what is the *circumflex*? (p. 29.)
7. What is said of *as*, *when*, *whenever*, &c. under page 30?

PART III, CHAPTER I, SYNCRATOLOGY. (Page 31.)

1. What is that part of syntax, which teaches the cor-

junctive characters, or powers of individual words? (p. 31.)

2. Into how many parts is syncratology subdivided? (p. 32.)

3. What is *epoage*, what is *senteology*, what is *syncladeology*? (p. 32.)

4. What is the order of a word? (p. 32.)

5. How many orders are there?

6. What is a *corme*? What is a *clade*? (p. 33.)

CHAPTER II, RANK, AND RELATION OF CLADES. (Page 33.)

1. What does the rank of a *clade*, respect? (p. 33.)

2. How many ranks are there? (p. 33.)

3. What examples illustrate the rank of a *clade*? (p. 33, and 34.)

4. What does the relation of a *clade* respect? (p. 34.)

5. What does the *unirelation* respect? What does the *plusrelation* respect? (p. 34.)

6. Upon what is *word conjection* founded? (p. 34.)

7. Can you repeat all the *epoagical* rules? (p. 34.)

8. Have you attended to the remarks under page 36?

9. Have you paid close attention to the *NOTE* under page 39?

PART II, SENTEOLGGY, CHAPTER I. (Page 41.)

1. What is that part of syncratology, which respects the *gnomodic*, and the *want* of the *gnomodic* power, or character of the words in a *gnomod*, or sentence? (p. 41.)

2. How are *clades* divided under *senteology*? (p. 41.)

3. What is the *gnomoclade*, (or *verb*?) (p. 41.)

4. What is the *agnomoclade*, (or *nonverb*?) (p. 42.)

CHAPTER II, DIVISION OF THE CORMES, OR NOUNS. (P. 42.)

1. How are *cormes* divided under *senteology*? (p. 42.)

2. What is the *poecorme*, (or *nominative noun*?) (p. 42.)

3. What is the *nepoecorme*, (or *objective noun*?) (p. 42.)

4. What is any *clade* which becomes a *gnomod* on being conjoined to the *poecorme*, *I*, *thou*, *he*, or *we*? (p. 42.)

5. What is any *clade* which does not become a *gnomod*,

or sentence on being conjoined to the poecorme, *I, thou, he, or we?* (p. 42.)

PART III, SYNCLADEOLOGY, CHAPTER I. (Page 44.)

1. What is that part of syntax, which respects that classification of the clades, which is founded upon their framework connection with other words? (p. 44.)

2. How are gnomaclades (*verbs*) divided under syncladeology? (p. 44.)

3. What is the poecorme gnomaclade? (p. 44.) (*Intransitive verb.*)

4. What is the nepoecorme gnomaclade? (p. 45.)

5. What is the dicormic gnomaclade? (p. 45.) (*Transitive verb.*)

CHAPTER II, DIVISION OF THE GNOMACLADES, (or *nonverbs.*) (P. 45.)

1. How are the agnomaclades divided under syncladeology? (p. 45.)

2. What is a steroclade, (*preposition*)? (p. 45)

3. What is a *metaclade*, (*adjectives, articles, possessive nouns, and possessive pronouns*)? (p. 45.)

4. What is a monoclade, (*conjunction*)? (p. 45.)

5. What is a clonoclade, (*adverb*)? (p. 46.)

6. What does *steroclade* mean? This word is a contraction of *steronepoeclade*, and means a clade confined to the nepoecorme in frame-work dependence.

7. What does *metaclade* mean? This word is a contraction of *metacormeclade*, and means a clade which may be moved from one corne to the other. That is, from the poecorme to the nepoecorme; as, *the man saw the knife.*

8. How many *proving* rules are there? (p. 46.)

9. What is the first caution under rule 1?

10. What is the second caution under rule 1?

11. What is the first caution under rule 2? (p. 47.)

12. What is the second caution under rule 2? (p. 47.)

13. What is the third caution under rule 2? (p. 47.)

14. What is rule third? (p. 47.)

15. What is rule fourth? (p. 48.)

16. What is tensification? (p. 48.)

17. What is the first caution under rule fourth? (*p. 48.*)
 18. What caution is 2 under rule fourth? (*p. 48.*)
 19. How are the timedexes produced? (*p. 48.*)
 20. What should the teacher impress upon the mind of his pupil? (*p. 48.*)

21. What is rule five? (*p. 50.*)

22. By what name is that clade called in the old system, which is denominated a *steroclade* in the new? (*p. 50.*)

23. By what name is that clade called in the old system, which in the new, is called a *metaclade*? (*p. 50.*)

24. By what name is that clade called in the old system, which, in the new, is called a *monoclade*? (*p. 50.*)

25. By what name is that clade called in the old system, which the new system denominates a *clonoclade*? (*p. 50.*)

26. Have you attended critically to the caution under rule eighth? (*p. 51.*)

27. Have you enabled yourselves to repeat all the proving rules as presented under page 53?

28. Have you examined the full specimen of proving by these rules?

Are these rules applied to the words of the following sentence?

[“The power (of speech is a faculty] (, , peculiar) (to man,) (and , , was bestowed (on him) (by his beneficent Creator) (for the greatest , ,) (and , , ,) (, , , most excellent uses;) (but (alas) how often do we pervert it) (to the worst , ,) (of purposes.”)

29. What is *the* called in the new system? *the* in the new system is called a *metaclade*; and in the old, *the* is called a definite article. *The* thing. *Rule 6.*

30. What is *power*? *power* by the new system is a *poe-corme*, and by the old, it is called a *nominative* noun. *Rule 1.*

31. What is *is* called? *is* by the new system is called a *gnomaclade*, and by the old it is called a verb. *Rule 4.*

32. What is *a* called by the new system? *a* is denominated by the new system a *metaclade*, and by the old, an *indefinite* article. *Rule 6.*

33. What is *faculty*? by the new, *faculty* is a *nepoe-corme*, and by the old, it is a *nominative* noun, or a noun in the *nominative* case.

PART IV, CHAPTER I, SEMENOLGGY. (Page 55.)

1. What part of syntax is that which respects the power of a word to designate those things to which the dictionary meaning of the word does not apply? (p. 55.)

2. How are cormes divided under semenology? (p. 55.)

3. How are generic cormes defined? (p. 55.)

4. How are individual cormes defined? (p. 56.)

5. What is a *proxy* corne? (p. 56.)

6. What is a generic corne called in the old system? (p. 55.)

7. What is an individual corne called in the old system? (p. 56.)

8. What is a proxy corne called in the old system? (p. 56.) (APPEAL, CHAPTER XI, p. 193.)

9. What is *that* in the following instance? [“Now we know *that*” (thou hast a devil.”) By the new system *that* here, and in all similar cases, is a *proxy corne*, and by the old it is a *conjunction*!

10. Can you repeat all the proxy cormes? (p. 57.)

11. How are proxy cormes divided under semenology? (p. 57.)

12. What is said of the exhibitiv proxy cormes? (p. 57.)

13. Can you repeat all the exhibitiv proxy cormes?

14. The unexhibitiv proxy cormes are what? (p. 58.)

15. Will you repeat the unexhibitiv proxy cormes?

16. What is the poeic exhibitiv proxy corne? (p. 58.)

17. Will you repeat the poeic proxy cormes?

18. The nepoeic exhibitiv proxy corne is what? (p. 58.)

19. Can you repeat these cormes?

CHAPTER II, INDICATION OF CORMES. (Page 59.)

1. The indication of a corne is what? (p. 59.)

2. What are the indications? (p. 59.)

3. Of what indications is the corne that indicates which person is constituted the former, or author of the sentence? (p. 59.)

4. Of what indication is the corne that indicates which person is constituted the *auditor* of the sentence? (p. 59.)

5. Of what indication is the *corme* which indicates which person, or which thing has no *function* either in *forming* the sentence, or in *auditing* it? (p. 59.)

6. What is the *formative* indication called in the old system? The *formative indication* is called in the old system, *first person*: the *auditive indication* is called in the old, *second person*: and the *sinefunctional* is called in the old, *third person*.

(For the unsoundness of the persons in the old system, see "THE APPEAL," CHAPTER XII, p. 197.)

CHAPTER III, NUMERATION OF CORMES. (Page 60.)

1. What is the numeration of a *corme*? (p. 60.)
2. How many numerations are there? (p. 60.)
3. What is the singular? What is the plural? (p. 60.)
4. Upon what principle are *cormes* referred to different classes? (p. 60.)

5. What are these classes called? (p. 60.)

6. How many pluratories are there? (p. 60.) Repeat all the pluratories.

7. What is the *S* pluratory? (p. 60.)

8. What is the *Es* pluratory? (p. 62.)

9. To what pluratory does *mussulman* belong?

10. To what pluratory does *memento* belong?

11. What is the *Ies* pluratory? (p. 63.)

12. What is the *Ies* pluratory? (p. 64.)

13. To what pluratory does *beef* belong?

14. Can you tell the pluratory of each of the following *cormes*?

Box, medium, wharf, wife, wolf, grass, miss, ellipsis, attorney, lady, brief, hoof, money, thief, loaf, staff, shelf, beauty, penny, chimney, mono, solo, booby.

15. What is the *E* pluratory? (p. 64.)

16. What is the *En*, or *Ren* pluratory? (p. 64)

17. What is the *Ee* pluratory? (p. 65.)

18. What is the *Ice* pluratory? (p. 65.)

19. What is the *Im* pluratory? (p. 65.)

20. What is said of *cherub*, and *seraph*? (p. 65.)

21. What is the *æ* pluratory? (p. 65.)

22. What is the *I* pluratory? (p. 65.)

23. Into what pluratory does *genius* fall when men of genius are meant? (*p. 65.*)

24. To what pluratory is *genius* referred when aerial spirits are meant? (*p. 65.*)

25. Is *genius* a duplus? (*p. 65.*)

26. What is the *A* pluratory? (*p. 66.*)

27. What is the *nepos* pluratory? (*p. 66.*)

28. What does *nepos* mean? It means *new word*. *New word* pluratory.

29. What is the *sense* pluratory? (*p. 66.*)

30. Can you refer the following cormes to their respective pluratories?

Arcanum, none, medium, stamen, I, me, it, deer, sheep, genius, stratum, magus, lamina, magus, radius, cherub, goose, mouse, man, moon, booby, foot, brother, mother, child, I, thou, which, as, miss, wharf, loaf, it.

(For more exercises, see *p. 69.*)

31. What pluratory consists of the sin-e-sig-nums? (*p. 66.*)

32. Are there any cormes which we have no need to pluralize? (*p. 66.*)

33. Are there any which are always plural? (*p. 66.*)

34. Are there any which are used in both numerations without any form which is indicative of either the singular, or plural?

35. Is *alms* a sinesignum, an everplus, or a sineplus?

36. What is *bread*? What is *riches*? What is *whom*? What is *nothing*? What is *none*? What is *deer*? What is *pride*? What is *process*? What is *business*? *Process* as well as *business* is a *sineplus*. Though we often see these cormes pluralized, they should never be so used. *Businesses, Processes!*

CHAPTER IV. GENDER. (*P. 67.*)

1. The gender of a corne, or noun respects what? (*p. 67.*)

2. How many genders are there? (*p. 67.*)

3. What is the masculine, what is the feminine, what is the *ambi*, and what is the *muo*, or *mute* gender? (*p. 67.*)

4. A *genepos* is what? A *negenepos* is what? A *malcpes* is what? A *femepos* is what? An *ambigenepos* is what? A *mugenepos* is what? A *penepos* is what? (p. 68.)

CHAPTER V, DIVISION OF THE AGNOMACLADES. (P. 69.)

1. A *clinepos* is what? A *neclinepos* is what? (p. 69.)
2. What is *my*—how declined, and for what?
3. What is *that*—to what, and for what declined?
4. What is *much*—how declined?
5. *Good* is what? How is *good* declined?
6. What is *perfect*? Why? Because it cannot be modified in its sense by being varied in its form.

CHAPTER VI, SUBDIVISION OF THE CLINEPOI. (P. 71.)

1. How is the clinepos family divided under semenology?
2. What is a comparative clinepos? What is a numeral clinepos? (p. 71.)
3. What is *good*? What is *his*? What is *high*?

CHAPTER VII, INDICATIONS OF THE COM. CLINEPOI. (P. 72.)

1. The indication of a comparative clinepos is what? (p. 72.)
2. How many, and what are they? (p. 72.)
3. What is the sub? What is the *supersub*? What is the *super*? (p. 72.)
 - (1. *Sub*, positive degree of comparison in the *old*.)
 - (2. *Supersub*, comparative degree of comparison.)
 - (3. *Super*, superlative degree of comparison.)
4. When the superior clade consists of more than one syllable, to what are the indications generally given? (p. 73.)
5. Into what do clades of two syllables, ending in *y*, change *y*? (p. 73.)
6. How do you form the supersub, and the super indication of *happy*?
7. When is *y* not changed into *i*? (p. 73.)
8. How do you decline *gay*? Is it *gay*, *gaiet*, *gaiest*—or *gay*, *gayer*, *gayest*?
9. Why is not *y* exchanged for *i* in the declension of *gay*? (p. 73.)

10. Under what circumstances is the consonant doubled before *er*, and *est*? (*p.* 73.)

11. Is *big* declined with a single, or double *g*? Which is right?—*big*, *biger*, *bigest*—or *big*, *bigger*, *biggest*?

12. How do you decline *upper*? (*p.* 73.)

13. Are there any properties whose nature is a preventive against their increase, and diminution? (*p.* 73.)

14. Have the clades which denote these any indication of comparison? (*p.* 73.)

15. Has *perfect*, *extreme*, *true*, &c., any indication of comparison?

DECLENSION OF THE COMPARATIVE CLINEPOI.

1. The declensions of the comparative clinepoi, are what? (*p.* 73.)

2. What is the general, and what is the special? (*p.* 73.)

3. Of what declension is *good*?

4. Of what declension is *high*?

5. Can you decline the following words?

Good, bad, evil, ill, little, much, many, late, near, far.

(See page 73.)

CHAPTER VIII, SUBDIVISION OF THE NECLINEPOI. (*P.* 74.)

1. Into what are neclinepoi divided?

2. The relative neclinepos is one which can denote what? (*p.* 75.)

3. The absolute neclinepos is one which denotes what? (*p.* 75.)

4. What is *the*, what is *certain*, what is *perfect*, and what is *delightful*?

CHAPTER IX, THE 'TIMEDEX OF A GNOMACLADE, or *verb.* (*P.* 75.)

1. The first gnomaclade, (or *verb.*) in a mono, has something about it which points to what? (*p.* 75.)

2. What is this something called? (*p.* 75.)

3. Sometimes the timedex is found in what? (*p.* 75.)

4. 'Tense, and time are what? (*p.* 76.)

5. Both mean what? (*p.* 76.)

6. Timedex is the means which enables a *gnomacade*, or verb to do what? (p. 76.)

7. 'This means generally consist in a certain what? (p. 76.)

8. But it may consist in a new what? (p. 76.)

9. And it may consist in an extra what? (p. 76.)

10. What do *will*, and *shall* have in addition to their dictionary meaning? (p. 76.)

11. 'There are two general timedexes which belong to what? (p. 76.)

12. What may these be denominated for the purpose of general what? (p. 76.)

13. 'To what does *art* refer? To what does *said* refer? (p. 76.)

14. 'The general timedex is that which does what? (p. 76.)

15. What is the event timedex? (p. 77.)

16. What is the speaking timedex called—and into how many timedexes is the *event* timedex divided? (p. 77.)

17. Can you give the names of the five timedexes into which the event timedex is subdivided? (p. 77.)

18. From what is *phemic* made, and what does it mean? (p. 77.)

19. What does *pre* mean? What does *syn* mean? What does *di* mean? What does *post* mean? (p. 77.)

20. What are the secondary elements? (p. 78.)

21. Which is the principal element? (p. 78.)

22. What does "*phemic*" mean, what does "*pre-phemic*" mean, what does "*syn-phemic*" mean, what does "*pre-syn-phemic*" mean, what does "*di-phemic*" mean, what does "*pre-di-phemic*" mean, what does "*syn-di-phemic*" mean, what does "*pre-syn-di-phemic*" mean, what does "*post-phemic*" mean, and what does "*pre-post-phemic*" mean? (p. 78.)

23. Can you give the examples which are employed under page 78 to illustrate the six timedexes?

24. Have you read the NOTE under page 79?

25. What are the figures marked *a, b, c, d, e, f, g, h*? (p. 81.)

26. What does the sand in timedex, *S* represent? (p. 79.)

27. What are the events denominated? (p. 79.)

28. What does FIGURE S represent? (*p.* 80.)
29. May speaking time ever be event time, and speaking time at the same time? (*p.* 80.)
30. Others are begun where, and finished where? (*p.* 80.)
31. Are any events begun, and finished in the speaking time? (*p.* 80.)
32. Where is event *a* commenced? (*p.* 80.)
33. What may be seen from the location of the events in the pictorial time of FIGURE V? (*p.* 80.)
34. What is the phemic timedex? (*p.* 82.)
35. What is the presynphemic timedex? (*p.* 82.)
36. The phemic timedex is either the primitive what? or it is what? (*p.* 82.)
37. How is the presynphemic timedex formed?
38. Can *may*, *must*, *could*, *should*, *ought*, *can*, *might*, *would*, *will*, and *have* ever be phemic? (See timedex *l*, page 83.)
39. What is the general sign of the presynphemic? (See timedex *m*, page 83.)
40. Can *may*, *must*, *could*, *should*, *had*, *can*, *might*, *would*, and *did* be prediphemic? (See timedex *n*, page 83.)
41. Can *was*, *were*, *did*, and *had* ever be of the phemic? (See timedex *l*, page 83.)
42. Can *may*, *must*, *could*, *should*, *can*, *might*, and *would* ever be of the presyndiphemic? (See timedex *o*, page 83.)
43. What is the general sign of the presyndiphemic? (Timedex *o*, page 83.)
44. Can *should* ever be of the post-phemic? (See timedex *p*, page 83.)
45. What gnomaclades, or verbs are generally of the post-phemic? (See timedex *p*, page 83.)
46. How many words does it take to form the prepost-phemic? Two.
47. What are they? (See timedex *q*, page 83.)
48. What should be remembered? (*p.* 84.)
49. How is that modification which is the prediphemic timedex formed? (*p.* 84.)

CHAPTER X, DIVISION OF THE PREDIPHEMIC TIMEDEXES. (*Regular, and Irregular Verbs.*)

1. What may the prediphemic timedexes be denominated? (*p. 91.*)
2. What is the general prediphemic timedex? (*p. 91.*)
3. The modifications which are produced by what, are what? (*p. 91.*)
4. What gnomaclade, or verb is called *edable*? (*p. 91.*) (*Regular.*)
5. What gnomaclade, or verb is called *inedable*? (*p. 92.*) (*Irregular.*)

CHAPTER XI, DIVISION OF GNOMACLADES WITH RESPECT TO THEIR ABILITY, OR WANT OF ABILITY TO POINT TO TIME.

1. What may the *forms* of a gnomaclade, or verb be called with respect to their capacity, or want of their capacity to point out time? (*p. 93.*)

NOTE. The insertion of "*perfect, and present participle*" after the phrase, "*The timedex forms,*" is an *error*.

2. What do not the nontimedex forms do? (*p. 93.*)
3. How are the nontimedex forms produced? (*p. 93.*)
4. Are the nontimedex forms divided? (*p. 93.*)
5. With respect to what are they divided? (*p. 93.*)
6. What are the nontimedex forms? (*p. 93.*)
7. What is the *radical nontimedex*? (*p. 93.*)
8. What is the *prediradical nontimedex*? (*p. 93.*)
9. What is the radical nontimedex called in the old system? *present (participle.)*
10. What is the *prediradical nontimedex* called in the old system? *perfect participle.*
11. How is "*prediradical*" formed? (See NOTE, page 94.)
12. What does the first column present? (*p. 94.*)
13. What does the second present? (*p. 94.*)
14. What is the *beable form*, what is the *inbeable form*—what is the *havible form*; and what is the *inhavible form*? (*p. 95.*)

CHAPTER XV.

TRIFLECTION. (*Conjugation.*)

TRIFLECTION is a full systematic presentation of the three kinds, or sets of gnomacladic inflections; namely, the *poecorme*, the *timedex*, and the *nontimedex* inflections.

NOTE. The *poecorme* inflections are *s, es, th, t, and st*. These are called *poecorme* inflections, not because they belong to the *poecorme*, but because they are *controlled* by the *poecorme*.

The *timedex* inflections are those *primitive*, and *derivative* forms of a gnomaclade, which indicate some distinct time: *a, ed, u, t, &c.*

The *nontimedex* inflections are those *derivative* forms of a gnomaclade, which do not designate any particular time: *en, ne, n, u, o, ing, &c.*

TRIFLECTION OF *be*.

SEMIMONO.

Pemic Timedex: To be. Presyndiphemic Timedex: To have been.

WHOLE MONO.

Pemic: Be thou; be you; or be ye.

PHEMIC TIMEDEX.

SINGULAR.

1. *Formative Indication, I am.*
2. *Auditive Indication, Thou art.*
3. *Sinefunctional Ind. He is.*

PLURAL.

1. *Form. Indication, We are.*
2. *Aud. Indication, You are.*
3. *Sinef. Indication, They are.*

PRESYNPHEMIC TIMEDEX.

SING.

1. *Form. Ind. I have been.*
2. *Aud. Ind. Thou hast been.*
3. *Sinef. Ind. He has been.*

PLU.

1. *Form. Ind. We have been.*
2. *Aud. Ind. Ye have been.*
3. *Sinef. Ind. They have been.*

PREDIPHEMIC TIMEDEX.

SING.			PLU.		
1. <i>Form. Ind.</i>	I	was.	1. <i>Form. Ind.</i>	We	were.
2. <i>Aud. Ind.</i>	Thou	wast.	2. <i>Aud. Ind.</i>	You	were.
3. <i>Sinef. Ind.</i>	He	was.	3. <i>Sinef. Ind.</i>	They	were.

PRESYNDIPHEMIC TIMEDEX.

SING.			PLU.		
1. <i>Form. Ind.</i>	I	<i>had</i> been.	1. <i>Form. Ind.</i>	We	<i>had</i> been.
2. <i>Aud. Ind.</i>	Thou	<i>hadst</i> been.	2. <i>Aud. Ind.</i>	You	<i>had</i> been.
3. <i>Sinef. Ind.</i>	She	<i>had</i> been.	3. <i>Sinef. Ind.</i>	They	<i>had</i> been.

POSTPHEMIC TIMEDEX.

SING.			PLU.		
1. <i>Form. Ind.</i>	I	<i>will</i> be.	1. <i>Form. Ind.</i>	We	<i>will</i> be.
2. <i>Aud. Ind.</i>	Thou	<i>wilt</i> be.	2. <i>Aud. Ind.</i>	Ye	<i>will</i> be.
3. <i>Sinef. Ind.</i>	It	<i>will</i> be.	3. <i>Sinef. Ind.</i>	They	<i>will</i> be.
SING.			PLU.		
1. <i>Form. Ind.</i>	I	<i>shall</i> be.	1. <i>Form. Ind.</i>	We	<i>shall</i> be.
2. <i>Aud. Ind.</i>	Thou	<i>shalt</i> be.	2. <i>Aud. Ind.</i>	Ye	<i>shall</i> be.
3. <i>Sinef. Ind.</i>	She	<i>shall</i> be.	3. <i>Sinef. Ind.</i>	They	<i>shall</i> be.

PRE-POSTPHEMIC TIMEDEX.

SING.			PLU.		
1. <i>For. In.</i>	I	<i>shall have</i> been.	1. <i>For. In.</i>	We	<i>shall have</i> been.
2. <i>Aud. In.</i>	Thou	<i>wilt have</i> been.	2. <i>Aud. In.</i>	You	<i>shall have</i> been.
3. <i>Sinef. In.</i>	She	<i>will have</i> been.	3. <i>Sinef. In.</i>	They	<i>shall have</i> been.

PHEMIC TIMEDEX.

Nutative Cordiction.

SING.			PLU.		
1. <i>For. Ind.</i>	If I	am.	1. <i>For. Ind.</i>	If we	are.
2. <i>Aud. Ind.</i>	If thou	art.	2. <i>Aud. Ind.</i>	If ye	are.
3. <i>Sinef. Ind.</i>	If he	is.	3. <i>Sinef. Ind.</i>	If they	are.

It may be here asked, how is it known that the time is phemic? Answer: by the *form* of the gnomaclade, or verb. If it was postphemic, it would be, *be*; as, if I *be*. That is, if I *shall* be. But because it is *am*, *art*, *is*, and *are*, no word, denoting futurity, can be employed.

Prediphemic timedex of Be changed to the phemic by supposition, concession, &c.

Negative Affirmative Cordiction.

1. *For. Ind.* Was I well, we would attend.
2. *Aud. Ind.* Wast thou a good writer, I would employ thee.
3. *Sinef. Ind.* I wish he *was* here.

SING.

PLU.

- | | |
|--|--|
| 1. <i>For. Ind.</i> If I <i>was</i> now there. | 1. <i>For. Ind.</i> If we <i>were</i> now, &c. |
| 2. <i>Aud. Ind.</i> If thou <i>wast</i> now, &c. | 2. <i>Aud. Ind.</i> If ye <i>were</i> now, &c. |
| 3. <i>Sinef. Ind.</i> If she <i>was</i> now, &c. | 3. <i>Sinef. Ind.</i> If they <i>were</i> now, &c. |

ELLIPTICAL POSTPHEMIC TIMEDEX.

Nutative Cordiction.

Where there are *doubt*, and *futurity*, *shall*, or *should* may be omitted: yet it is better to express it.

SING.

PLU.

- | | |
|-----------------------------------|--|
| 1. <i>For. Ind.</i> If I , be. | 1. <i>For. Ind.</i> <i>whether</i> we , be. |
| 2. <i>Aud. Ind.</i> If thou , be. | 2. <i>Aud. Ind.</i> <i>unless</i> ye , be. |
| 3. <i>Sinef. Ind.</i> If he , be. | 3. <i>Sinef. Ind.</i> <i>lest</i> they , be. |

This elliptical state of the sentence, however, produces no beauty, nor any other good: it is, therefore, better to give the full expression; as, If thou *shouldst* be at my house next week, thou wilt find me at home.

1. Radical nontimedex: *being*.
2. Prediradical nontimedex: *been*.

DICORMIC POEIC GNOMACLADE.

(*Neuter verb, Passive verb.*)

The dicormic poeic gnomaclade is one which requires a *poeic* proxy corme for its nepoecorme instead of a *nepoeic* one; as, I *am* he, It *is* she, John is *called* he. (Not, am him, is her, is called him.)

NOTE. *Be* through all its variations, and substitutes, and all other *dicormic* gnomacclades which are preceded by *be*, or by some of *be's* forms, or substitutes, while they are in their primitive state, their *predi-*

phemic timedex form, or their *prediradical* nontimedex form, are *poetic* gnomaclades; as, *Thou art he*, *Thou hast been called he*.

(*Art* is called the neuter verb, *hast been called*, the passive.)

TRIFLECTION OF *call*.

SEMIMONO.

Dicormic Gnomaclade.

Phemic Timedex.
To *call me*.

Presyndiphemic Timedex.
To have *called us*.

WHOLE MONO.

Phemic: Call thou; call you; or call ye.

PHEMIC TIMEDEX.

- | SING. | | PLU. | |
|-----------------------|-------------------|-----------------------|----------------|
| 1. <i>For. Ind.</i> | I call him. | 1. <i>For. Ind.</i> | We call him. |
| 2. <i>Aud. Ind.</i> | Thou callest him. | 2. <i>Aud. Ind.</i> | You call him. |
| 3. <i>Sinef. Ind.</i> | He calls him. | 3. <i>Sinef. Ind.</i> | They call him. |

PRESYNPHEMIC TIMEDEX.

- | SING. | | PLU. | |
|---------------------|------------------------|---------------------|-----------------------|
| 1. <i>For. Ind.</i> | I have called them. | 1. <i>For. Ind.</i> | We have called her. |
| 2. <i>Aud. Ind.</i> | Thou hast called them. | 2. <i>Aud. Ind.</i> | You have called her. |
| 3. <i>Sin. Ind.</i> | He has called them. | 3. <i>Sin. Ind.</i> | They have called her. |

Dicormic Poetic Gnomaclade.

- | SING. | | PLU. | |
|---------|----------------------|---------|------------------------|
| 1. I | have been called he. | 1. We | have been called they. |
| 2. Thou | hast been called he. | 2. You | have been called they. |
| 3. He | has been called he. | 3. They | have been called they. |

Dicormic.

- | SING. | | PLU. | |
|---------|------------------------|---------|-------------------------|
| 1. I | have been calling him. | 1. We | have been calling them. |
| 2. Thou | hast been calling him. | 2. You | have been calling them. |
| 3. He | has been calling him. | 3. They | have been calling them. |

PREDIPHEMIC TIMEDEX.

- | SING. | | PLU. | |
|-----------------------|--------------------|-----------------------|-------------------|
| 1. <i>For. Ind.</i> | I called thee. | 1. <i>For. Ind.</i> | We called thee. |
| 2. <i>Aud. Ind.</i> | Thou calledst him. | 2. <i>Aud. Ind.</i> | Ye called thee. |
| 3. <i>Sinef. Ind.</i> | He called thee. | 3. <i>Sinef. Ind.</i> | They called thee. |

1. Radical nontimedex: *calling*.
2. Prediradical nontimedex: *called*.

PRINCIPLES.

PRINCIPLE I.

The sentence character is formed out of the *first* gnomaclade in the series; as, [He *should* HAVE BEEN PUNISHED] (for his offence.)

PRINCIPLE II.

As that place which the *first* gnomaclade in the mono, occupies, is the place where the sentence character is formed by the poecorme, this place is denominated the *formative position*; as, "He *has* been seen to-day."

PRINCIPLE III.

The gnomaclade which occupies the second, or any place more remote from the poecorme, is in the *exformative* position; as, He *has been seen* to-day.

PRINCIPLE IV.

As the first gnomaclade is the only one that decides *which* of the *six* times is meant, none but the first is said to have a *timedex*; as, I *shall* have written, He *is* writing, He *was* writing, He *will* be writing.

PRINCIPLE V.

The first step in tensification gives the phemic timedex; as, *is*, *was*, *been*, *Write*, *writes*, *writeth*, *writest*, *wrote*, *written*.

PRINCIPLE VI.

The second step in *tensification* presents the prediphemic timedex; as, *is*, *was*, *do*, *did*, *have*, *had*, *write*, *wrote*.

PRINCIPLE VII.

The third step in tensification presents the *prediradical* nontimedex; as, *write*, *wrote*, *written*, *Is*, *was*, *been*, *Fly*, *flew*, *flown*.

PRINCIPLE VIII.

When *have*, (*has*, *hath*, *hast*,) or *will* is the only gnomaclade in the mono, the *timedex* is phemic; as, I *have* a book, "I *will*,—be thou clean."

PRINCIPLE IX.

When *have*, (*has*, *hath*, *hast*,) is the first gnomaclade in the series, *have* has the *presynphemic* timedex; as, ["I *have* been informed] to-day that the president is among us."

PRINCIPLE X.

When *have* (*has*, *hath*, *hast*,) falls after *may*, *must*, *might*, *could*, *would*, or *should*, the time is partially fixed by the circumstances of the case; and it may be *presynphemic*, *prediphemic*, or *presyndiphemic*; as, I *could have* written this week, I *could have* written last week, I *could have* written *before* my brother returned.

PRINCIPLE XI.

When *may*, *must*, *might*, *can*, or *should* is not followed by *have*, the time is *phemic*; as, I *may* write, I *must* write, I *might* write, I *can* write. I *should* write.

PRINCIPLE XII.

The *tense* circumstances of the proposition, may vary *would*, and *could* from the *phemic* to the *prediphemic* time; as, I *would* return then in despite of all my friends *could* say, I *could* write better then than I can now.

PRINCIPLE XIII.

Will, and *shall* in a gnomaclade series, have the *postphemic* timedex; as, I *will* call, I *shall* call, I *will* have that book.

PRINCIPLE XIV.

Will, and *shall* have the *prepostphemic* timedex where *have*, with another gnomaclade follows; as, I *shall have called* before he leaves the city, He *will have returned* by six o'clock.

PRINCIPLE XV.

Had has the *presyndiphemic* timedex where it is followed by another gnomaclade; as, I *had called* before you left, *Had* you returned before I left, I should have seen you.

PRINCIPLE XVI.

Have, in the *semimono*, has the *presyndiphemic* timedex, where it is followed by another gnomaclade; as, I was very sorry last evening to *have* seen you at a public house the evening before.

PRINCIPLE XVII.

As the general way of forming the prediphemic timedex, is the affixing of *d*, or *ed* to the phemic, the *ed* monogram is denominated the *general*, or *common* prediphemic timedex; as, love, *loved*, walk, *walked*.

PRINCIPLE XVIII.

As the *ed* monogram is the common prediphemic timedex, any other prediphemic timedex must be special; as, Do, *did*, Go, *went*, Pay, *paid*, Is, *was*, Fly, *flew*.

PRINCIPLE XIX.

As no gnomaclade in the series can have the common, the *ed*, prediphemic timedex, except the last, none but the last, can be edable; as, I have been *punished*.

PRINCIPLE XX.

All gnomaclades which do not form their *prediphemic timedex* by affixing *d* merely, or *ed* to the *phemic*, are denominated inedable gnomaclades; as, is, *was*, go, *went*, write, *wrote*, fly, *flew*.

PRINCIPLE XXI.

As no gnomaclade but the last in the series, can make sense with the *nepoecorme*, none but the last can be *dicormic*, or *nepoecorme*; as, "I have been *writing* a letter," "I will see you at one o'clock."

NOTE. This principle may be given thus—all but the last *must* be *poecorme*; as, I *have been* writing a letter.

NOTE. Where a gnomaclade is thrown from its *affirmative* position in the mono with a view to indicate the idea of *granting*, *admitting*, *supposing*, or *conceding*, the proposition is brought, by the nature of the case, into the *phemic* time in despite of the *prediphemic timedex* of the gnomaclade; as, *Was* I now at Boston, I could see my friends, *Were* they here now, I could consult them, *Had* I the means now, I would return to England, *Did* he now write well, he could be employed as clerk, *If* I *was* now at Boston, I could see my friends, *If* they *were* now here, I could consult them, *If* I *had* the means now, &c.

In these cases the *timedex*, and the *time itself* differ. The *clock* is *wrong*.

SPECIMEN OF PASSIMATION, OR PARSING.

1. "*John will have been punished.*"

John, an individual poecorme, sinefunctional indication, singular numeration, s pluratory, and masculine gender.

will, an inedable poecorme gnomaclade, formative position, prepost-phemie timedex, belonging to *John*.

have, an inedable poecorme gnomaclade, exformative position, belonging to *John*.

been, an inedable poecorme gnomaclade, exformative position, belonging to *John*.

punished, an edable poecorme gnomaclade, exformative position belonging to *John*.

1. For the position of *will* see PRINCIPLE II, page 125.

2. For the position of *have*, *been*, and *punished*, see PRINCIPLE III, page 125.

THE OLD SYSTEM APPLIED TO THE SAME SENTENCE.

2. "*John will have been punished.*"

John, a nominative proper noun, third person, singular number, masculine gender.

will have been punished, a regular passive verb, indicative mode, second future tense, third person, singular number, agreeing with its nominative, *John*. RULE 1. "The verb must agree with its nominative noun, or case in *number*, and *person*."

1. For the unsoundness of nominative noun, or case, see the APPEAL, CHAPTER VII, page 141, and CHAPTER VIII, page 145.

2. For the unsoundness of the old definition of a noun, see the APPEAL, CHAPTER VI, page 133.

3. For the unsoundness of the *numbers*, and *persons*, see the APPEAL, CHAPTER XII, page 197.

4. For the unsoundness of the old system on the verb, see the APPEAL, CHAPTER XIII, page 206.

5. For the unsoundness of the old system in the modes, see the APPEAL, CHAPTER XV, page 242.

6. For the unsoundness of the tenses in the old system, see the APPEAL, CHAPTER XVI, page 255.

7. For the number, and person of a verb, see the APPEAL, CHAPTER XIV, page 218.

8. For the absurdity of RULE I, see the APPEAL, CHAPTER XIV, page 218.

2. "*I am called he.*"

I, a poec proxy poecorme, representing the name of the former of the sentence, formative indication, singular numeration, nepos pluratory, and muo gender.

am, an inedable poecorme gnomaclade, formative position, phemic timedex, belonging to *I*.
called, an edable dicormic poeic gnomaclade, exformative position, belonging to *I*, and *he*.
he, a poeic proxy nepoecorme, representing *John*, supposed, sinefunctional indication, singular numeration, nepos pluratory, and masculine gender.

1. For *poeic* gnomaclade, see page 123.
2. For nepos pluratory, see page 66.
3. For *poeic* corme, see page 58.

THE OLD SYSTEM APPLIED TO THE SAME WORDS.

2. "*I am called he.*"

I, a personal pronoun, first person, singular number, masculine gender, and in the nominative case to *am called*.
am called, a regular passive verb, indicative mode, present tense, first person, singular number, agreeing with its nominative *I*. RULE 1.
he, a personal pronoun, third person, singular number, masculine gender, and in the nominative case after *am called*!

1. For the old system on the pronoun, see the APPEAL, CHAPTER XI, page 193.
2. For *personal* pronouns, &c., see the APPEAL, CHAPTER XI, page 194.
3. For an exposure of the absurdity of putting *he* in the nominative case after *am called*, see the APPEAL, page 175.

3. ["*I left my trunk*] (in Boston.)"

I left my trunk.

I, a poeic proxy poecorme, representing my name, formative indication, singular numeration, nepos pluratory, and muo gender.
left, an inedable dicormic gnomaclade, formative position, prediphemic timedex, belonging to *I*, and *trunk*.
my, a metaclade, belonging to *trunk*.
trunk, a generic nepoecorme, sinefunctional indication, singular numeration, and s pluratory. (No gender.)

"*in Boston.*"

in, a stereo-clade, belonging to *Boston*.
Boston, an individual nepoecorme, sinefunctional indication, singular numeration, and s pluratory.

THE OLD SYSTEM APPLIED TO THE SAME WORDS.

3. "*I left my trunk in Boston.*"

I, a personal pronoun, first person, singular number, masculine gender, and in the nominative case to *left*.

left, an irregular transitive verb, indicative mode, imperfect tense, first person, singular number, agreeing with its nominative case, *I*. RULE 1. The verb, &c.

my, a possessive pronominal adjective, or a possessive adjective pronoun, or a pronoun in the possessive case, belonging to *trunk*.

trunk, a common noun, third person, singular number, *neuter gender*, and in the objective case, governed by *left*. RULE. Transitive verbs govern nouns and pronouns in the the objective case!

in, a preposition, belonging to *Boston*, or governing *Boston* in the objective case.

Boston, a proper noun, third person, singular number, *neuter*, or *feminine gender*, and in the objective case, governed by *in*.

RULE. Prepositions govern nouns, and pronouns in the objective case.

For remarks on the preposition, see the APPEAL, CHAPTER XIX, page 280.

4. "*I saw John move the book.*"

I, a poeic proxy poecorme, representing my name, formative indication, singular numeration, *nepos* pluratory, and *muo* gender.

saw, an inedable dicormic gnomaclade, formative position, prediphemie timedex, belonging to *I*, and *John*.

John, an individual nepoecorme, sinefunctional indication, singular numeration, *s* pluratory, and *masculine gender*.

to, (understood) is a clonoclade, belonging to *move*.

move, an edable nepoecorme gnomaclade, cxformative position, and phemic timedex, belonging to *John*, and *book*.

the, a metaclade, belonging to *book*.

book, a generic nepoecorme, sinefunctional indication, singular numeration, and of the *s* pluratory. (No gender.)

THE OLD SYSTEM APPLIED TO THE SAME WORDS.

4. "*I saw John move the book.*"

I, a personal pronoun, first person, singular number, *masculine gender*, and in the nominative case to *saw*.

saw, an irregular transitive verb, indicative mode, imperfect tense, first person, singular number, agreeing with its nominative *I*. RULE 1.

John, a proper noun, third person, singular number, *masculine gender*, and in the objective case, governed by *saw*. RULE 11.

to move, a regular transitive verb, *infinitive* mode, present tense, belonging to *John*, and *book*.

the, the *definite article*, belonging to *book*.

book, a common noun, third person, singular number, *neuter gender*, and in the objective case, governed by *to move*. RULE 11.

1. For the *infinitive mood*, see the APPEAL, page 250.

2. For a full discussion of the article *a*, and *the*, see the APPEAL, CHAPTER V, page 119.

5. (*Ah!*) (*John*) [have you come again.]

[*have you come again.*]

have, an inedable poecorme gnomaclade, formative position, presynphemic timedex, belonging to *you*.

you, an unexhibitive proxy corine, representing *John*, auditive indication, plural numeration, nepos pluratory, and masculine gender.

come, an inedable poecorme gnomaclade, exformative position, belonging to *you*.

again, a clonoclade, belonging to *come*.

(*Ah*,)

Ah, an individual nepoecorme, sinefunctional indication, singular numeration. (No pluratory.)

(*John*,)

John, an individual nepoecorme, auditive indication, singular numeration, s pluratory, masculine gender.

THE OLD SYSTEM APPLIED TO THE SAME MONOS.

(*Ah!*) (*John*) [have you come again?]

Ah, an interjection.

John, a proper noun, second person, singular number, masculine gender, and in the nominative case *independent!*

have come, an irregular intransitive, or an irregular *active* intransitive, or an irregular *neuter* verb, indicative mode, *perfect* tense, second person, plural number, agreeing with its nominative case, *you*.
RUEE 1.

you, a personal pronoun, second person, plural number, masculine gender, and in the nominative case to the verb, *have come*.

again, an adverb, belonging to *have come*.

See the APPEAL on the adverb CHAPTER XVIII, page 276.

John, and *James* write.

And, a conjunction, connecting *John*, and *James!*

See the APPEAL. CHAPTER XX, page 291.

N. B. The construction should be, "*John*, and *James writes*."

This is seen from the fact that when the sentence is rendered plenary in its first form, it is not English: John *write*, and James *write*.

See the APPEAL page 237.

DIRECTIONS.

Passinate all the examples in each *timedex* CONCORDANCE according to the above specimens. If the pupil should wish to make himself familiar with the old method of parsing, let him use the old names.

Great care should be taken to divide every sentence of two, or more monos, into monos before passimation is commenced. The *gnomecorme* should be parsed first. The other monos should be taken in their *printed* order.

The pupil should give his main attention to the *cormes*, and *gnomaclades*: it is not likely that enough has yet been said on the *steroclade*, the *metaclade*, the *monoclade*, and the *clonoclade* to enable all pupils to dispose of these parts with much accuracy: still, however, the pupil who can parse them with some degree of readiness, may be permitted to solve them without any injury to himself, or to the other members of his class.

While in these Exercises, give undivided attention to the *timedexes*: examine all the *technical* terms through all the principles of their formation. Spare no pains in making the pupils familiar with all the *rules*, definitions, and principles which pertain to the *cormes* and the *gnomaclades*.

These EXERCISES commence under page 85, and continue to page 90.

CHAPTER III.

SYNCLADEOLOGY RESUMED.

Subdivision of the Agnomaclades, or Nonverbs into, Steroclades, or Prepositions, Metaclades, or Adjectives, Monoclades, or Conjunctions, and Clonoclades, or Adverbs.

1. STEROC LADE.

A STEROC LADE, or preposition is an agnomaclade which is confined in its constructive dependence, to the nepoecorme; as, He went *to* the fields *with* his axe *in* his hands.

NOTE. Now, *to* is confined in its frame-work dependence, to *fields*; *with* to *axe*; and *in* to *hands*. These clades have no frame-work dependence upon *he*, the poecorme. A steroclade is a *steronepoecorme clade*. That is, a clade which is confined to the *nepoecorme*.

STEROC LADES. PREPOSITIONS.

Above,	atwixt,	excepting,	to,
about,	before,	for,	touching,
across,	behind,	from,	toward,
after,	below,	in,	towards,
against,	beneath,	into,	through,
amid,	between,	of,	throughout,
amidst,	betwixt,	off,	under,
among,	beyond,	on,	underneath,
amongst,	but,	over,	unto,
around,	by,	past,	up,
as,	concerning,	regarding,	upon,
at,	down,	respecting,	with,
athwart,	during,	round,	within,
atween,	except,	save,	without.

NOTE 1. Where any of these clades *close* a *gnomecorme*, or a *gnome-clad*, they are clonoclades, or adverbs; as, He was spoken *to*, The books were called *for*.

NOTE. 2. *To* is a clonoclade when it stands *before* a gnomoclade; as, *To* walk, *To* read. It is the province of *to* in this place to prevent a *command*, or a *petition*. This may be seen from the fact that either a *command*, or a *petition* would be formed in the semimono was *to* not expressed, or understood before the gnomoclade; as, *To* go, *to* forgive our sins.

By omitting *to* we have, in the first instance, a *command*; as, *go*.

And in the second, a *petition*, as, *forgive* our sins.

In the British system of English Grammar, it is held that *to* is used as the *sign* of the *infinitive* mode! But he who will examine this subject, will see that *to* is not used as the mere sign of any mode, but solely to prevent a *command*, and a *petition*. The character of *to* as the first word in the semimono, is *anti-imperative*, and *anti-petitionative*. That is, *against* a *command*, and *against* a *petition*.

2. "*To*" is understood in the semimono when the superior part has, *bid*, *dare*, *make*, *see*, *have*, *help*, *hear*, *feel*, or *let*; as, *bid* him , *go*.

NOTE. Some of the above clades become *monoclades*; as, *for*, *as*, &c.

Others become *metaclades*, *gnomoclades*, and even *cormes*; as, *round*.

I. Round

May be a corme:

1. "The *rounds* of a ladder should be firm."
2. "This man purchased a *round* of beef."
3. "They played a *round* apiece."
4. "Each man knows the time in which he is to perform his *round*."
5. "They fired a *round* apiece."

II. Round

May be a gnomoclade:

1. "The sun *rounds* the horizon."
2. "Can you *round* the end more?"

III. *Round**May be a metaclade:*

1. "A bottle may be *round*."
2. "They set off upon a *round* trot."
3. "We will give you his answer in *round* numbers."
4. "Make your letters *round*."

IV. *Round**May be a clonoclade:*

1. "They compassed thee *round*."
2. "I turned *round* to see who was behind me."
3. "He has come *round*." (Changed sides.)

Words are constantly changing their synecdochical characters; and to comprehend them in this change, requires that degree of acuteness which nothing but profound thought upon the subject of the great constructive principles of language, can give.

Around, about.

1. A light shone *around* him.
2. They went *around* , ,) (, ,) (*about* the camp.)
3. They rode *around* the country.

As.

1. John came *as* a prophet.
2. They came to me *as* pupils.
3. He came *as* a witness.
4. I shall use this stick *as* a pen.
5. I address you *as* his friend.
6. John went into the field *as* a soldier.
7. I meet you *as* a friend.

NOTE. Where *as* introduces an *agnomeclad* to show the *rank*, *calling*, or *character* of him, or it mentioned in the *gnomecorme*, or *gnomeclad* to which this *agnomeclad* that *as* introduces, is conjoined in sense, it is a *steroclade*; as, ["I address you] (*as* his friend.)"

Here it is not the province of *as* to point out the *manner* of address-

ing, but to show the *character* under which the person is addressed. ["I address you] (*as his friend.*")

This form of expression does not decide whether the word, *friend*, is synonymous with *I*, or with *you*. If I am the friend, then the mono, *as a friend*, indicates under what character I address you. But, if you are meant by the word, *friend*, then, the mono, *as a friend*, indicates under what character you are addressed. ["I address you] (*as his friend.*")

N. B. Whenever the person, or thing mentioned in the agnomeclad introduced by *as*, is one of the persons or things mentioned in the gnomecorme, or in the gnomeclad to which the agnomeclad is conjoined in sense, *as* is a stereo-clade; as, ["John came] (*as a prophet.*")

Here *John* is the prophet—hence you may be certain that *as* in this case is a stereo-clade. But where the person or thing mentioned in the mono in which *as* is found, is *not* the person or thing mentioned in the superior mono, *as* is not a stereo-clade; as, ["Ye shall be] (*as Gods* ,) (, knowing good) (and , , evil.")

Here the beings mentioned in the gnomecorme are *Adam* and *Eve*—but those mentioned in the mono which *as* introduces are *gods*. And as the *sense* of the proposition is, not that they shall be *gods*, but that they shall *resemble* gods, you may be certain that *as* is not a stereo-clade. Besides, *as*, in the above instance, is in a *gnomeclad*—hence you may be certain that it is not a stereo-clade, for a stereo-clade must introduce an agnomeclad.

Before.

1. He stood *before* his desk.
2. "The world was all *before* them."
3. "Poverty is desirable *before* torments."
4. He esteemed virtue *before* gold.
5. "He that cometh after me, is preferred *before* me, for he was before me."

NOTE. It may be well to say here that this verse is not English. *After* denotes time, and is not a stero, but a clono. The second *before* also means time—and is a clono—not a stero. The word, *me*, should give place to *I*:

[He (that cometh *after*) (I came,) is preferred] before me)—(for he was *before* (I was.)

REMARK.

When *before* means *place*, *preference*, or *superiority*, it is a stereo-clade—in other instances, it is a clonoclade.

Behind.

1. He rode *behind* me.
2. He stands *behind* me.
3. He left his family *behind* , .
4. He is *behind* his brother in Syntax.
5. For I suppose I was not a whit *behind* the very chiefest apostles."
6. "They cast thy laws *behind* their back."
7. I know not what evidence is yet (*behind* , ,)
(, , , ,)
8. Look (*behind* , .)
9. "Forgetting those things which are (*behind*" , .)
10. There is a large amount (*behind* , ,) (, , , ,)
(*Behind that sum*) (*which has been paid.*)

Below.

1. "We are *below* the stars."
2. This bill is *below* par.
3. My brother is *below* , .

CHAPTER IV.

II. METACLADF.

A METACLADF is an agnomaclade which is not confined to the poecorme, nor to the nepoecorme, but may be moved from one to the other; as, *A* man saw *this* young child, *This* young child saw *a* man.

NOTE. In the first example, *a* is conjected to the poecorme, *man*; and *this*, and *young* to the nepoecorme, *child*. But in the second, *a* is moved from the poecorme to the nepoecorme. And *this*, and *young* are moved from the nepoecorme to the poecorme. (*Meta*, from one to another.)

CONCORDANCE.

1. He saw *no good* fruit.
2. *This* , is a very *wise* man.
3. *That* lad is quite *young*.
4. "A certain *Centurion's* servant."
5. "A certain man planted a *vine* yard."
6. *That man's* large vine-yard.
7. "That thing that *that* man has said, is *that* thing that *that* man should not have said."
8. *This* man is a *would-be* President.
9. The *above* facts are *obvious*.
10. And *two she* bears came, and devoured *the* children.
11. *Neither* book is my *son's* , .
12. *Either* apple is *good*.
13. *Both* men are *intoxicated*.
14. He is both *intoxicated*, and *mad*.
15. "The *before-mentioned* facts are before you."
16. *Flying* clouds are flying.
17. *Mr.* Adams.
18. *Miss* Brown.
19. *Laurine* Brown was *five* months *old* on the 14th of April, 1837.
20. *Lord* Byron.
21. *John* Adams.
22. *J.* Monroe.
23. *General* Jackson.
24. General *Jackson's* administration was *popular*.
25. *What* , shall we do?
26. *Which* , of the *two* books is here?
27. *Some* , of the apples are *ripe*.
28. *Your* son may have *either*, of *these two* books.
29. You may read *that* book—I will read *this* , .
30. *These* books are *new*—*those* , are *old*.
31. This *gentleman's* argument is *that* , of sophistry.
32. He is *cunning*.
33. *Such* cunning is not wisdom.
34. *This child's* wisdom teeth.
35. *Which* tooth did he pull? *The* one which gave him the tooth ache.
36. *One* man came—*the other* remained.
37. This boy's *brother's* son is *ten* years *old*.

38. *The first boy is taller than the second.*

39. *But my dear sir, I do not much like these but propositions.*

40. *Marble ware-house.*

41. *Mine eyes are now dim.*

42. *Yours , are bright.*

43. *Theirs , are jet black.*

44. *A semi-mono gnomaclade.*

45. *Leather shoes are made of leather.*

46. *Rail-road car house.*

47. *Rail-road-car house.*

The comparative clinepoi are found among the *metaclades*, and the *clonoclades*. Hence some metaclades have the three indications—*Sub*, *Supersub*, and *Super*.

There are some *metaclades* to which the *sense* itself denies the indications; as, *straight*.

Metaclades are formed from other words by the following affixes: *ic, al, an, ish, ful, ly, ing, id, en, ed, ty, iar, ous*; as, virtue, *virtuous*, corne, *cormic*, accident, *accidental*, belove, *beloved*, fly, *flying*, &c.

CHAPTER V.

III. MONOCLADE.

A MONOCLADE is an agnomaclade which stands conjoined to a *mono*; as, *He returned; but* (his brother remained.)

MONOCLADES. CONJUNCTIONS.

And	further	now
although	furthermore	neither
as	hence	or
as-well-as	however	otherwise
again	howsoever	provided
beside	howbeit	since
besides	if	still
being	inasmuch	than
but	lest	then

both	likewise	thence
either	moreover	therefore
except	nay	though
excepting	nathless	unless
else	not-only	whereas
farther	notwithstanding	whether
for	no	yet

CONCORDANCE.

As.

1. "I can not aid him, *as* I have not the means."
2. "Ye shall be *as* Gods , ."
3. "He threw the ball as far (*as* we could see.)"
4. ("*As* it rains) [I can not go.]"
5. "Men are more happy *as* they are less involved in public concerns." (*Bad.*)
6. "*As* , , with the people, so with the priest."
7. "*As* your day is, so shall it be unto you."

The last two examples are *bad*. They should read thus—
As it is with the people, *it is* with the priest.
As your day is, it shall be unto you.

Fully corrected.

1. [It is with the priest] (*as* it is) (with the people.)
2. [Your *strength* shall be] (unto you) (*as* your day is.)
8. "He is as good (*as* any man , .)"

As-well-as.

1. He is willing (*as-well as* , , able.)
2. [John , ,] (*as-well-as* I am ready.)

Being.

1. ("*Being* you have come,) [you may remain.]"
2. ["You may remain,] (*being* you have come,)"
3. ("*Being* you have written this copy well,) [I will set you another.]"

NOTE. This use of *being* is not elegant; yet it is common; and perhaps as just as many of those *eccentricities* in speech, which have the sanction of what is denominated *good usage*.

These sentences, however, are presented in their impleinary state: hence it may be well to take another view of them.

1. ("Being *that*) (you have come,) [you may remain.]"
2. ["You may remain,] (being *that*) (you have come)."
3. ("Being *that*) (you have written this copy well) [I will set you another.]"

This shows that *being* is in *truth* a *gnomaclade*, instead of a *monoclade*. The mono, "*being that*," is a *gnomeclad*—and *that* is a proxy *poecorme*, representing the mono, "*you have come*." The following mono in italics, is precisely like the mono, "*being that*."

("He *being wise*) [we gave heed] (to his counsel.)"

Both monos indicate the cause of an effect—hence they agree in sense.

1. ("Being *that*) (you have come) [you may remain.]"
2. ("He *being wise*) [we gave heed] (to his counsel.)"

What is the cause of this particular construction? In some instances it is *brevity*. *Be* is thrown into its *radical nontimedex* form for the purpose of *briefly* expressing that *causative* idea for the expression of which *because*, or *for* must be employed in the absence of this *nontimedex* of *be*.

2. ("Because he *was wise*) [we gave heed] (to his counsel.)"

We see more *brevity* in, "*He being wise*," than in, "*Because he was wise*."

It is likely that the *radical nontimedex* of *be*, was employed in the first place, to denote cause for mere *brevity*; but in the second, it is very likely that this *nontimedex* was employed not for *brevity*, but merely because it had acquired a *causative* import. In the following instance, this *nontimedex* does not promote *brevity* although it indicates cause.

- ("Being you have come,) [You may remain.]"
- ("Because you have come,) [you may remain.]"
- ("As you have come,) [you may remain.]"
- ("Since you have come,) [you may remain.]"

It may be well enough to say here that *because* is not a proper substitute for *being* in all instances in which *being* is used to indicate cause. *Being*, in general, conveys an allusion to circumstances to which *because* does not point at all. *Because* is too absolute to supply the place of *being*. *Being*, in the following instance, implies that I do not want, or wish what I will permit:

(" *Being* you have come,) [you may remain;"]

And *being* conveys an-allusion to the cause which induces me to permit what I do not want. But *for* gives no intimation to any one thing but the *mere cause* of the permission.

But.

1. I will call; *but* I can not stay but a few moments.

[I will call;] (*but* I can not stay) (, , ,) (*but* a few moments.)

The second *but* is a stereoclade—*except* a few moments.

2. "John resides at York; *but* Thomas resides at Bristol."

3. "It is written man shall not live upon bread (, , , alone;) *but* upon every word that proceedeth out of the mouth of God."

4. "James is prudent; *but* his brother is not."

5. ["He gave me *but* one cent:] (, , , , , .")

NOTE. The mono to which *but* points is implied—

Whereas I expected much more.

6. ("If I could *but* return) [I should be happy:] (, , , , .")

NOTE. The mono to which *but* points is implied in *but*, and is this—

but I can not return.

It may be well to give these examples in the form in which *but* is generally used:

1. He gave me one cent—*but* I expected five.

2. If I could return I should be happy—*but* I can not return.

But, as used in the fifth, and in the sixth example may, for mere explanation, be denominated an *Exiled*, or an *Exile* monoclade. It is sent away from its own mono, by the peculiar construction of the sentence.

An *exile* monoclade is one which is thrown from the mono to which it belongs in sense, and construction, into some foreign mono. *Exile* may be contracted to *ex*.

*The Ex-monoclade.**Also, Both, But, Not-only.**Both.*

1. [He is (*both* wise,) and , , good.)

Both stands in the gnomecorme while it introduces the gnomelad —“and he is good.”

Both is an ex-monoclade, belonging to its own mono from which it is exiled by the peculiar construction of the sentence.

2. [“And *both* Jesus] and his mother was there.”]
3. [“He is (*both* virtuous] and , , brave.”]
4. [“He is virtuous] (and , , brave) (*both*.)

NOTE. *Both* in this position implies that a question has been put. (“*Is he virtuous?*” (he is virtuous,) (and brave) *both*.)

The mono to which *both* belongs is the question which it implies.

Both may be a metaclade, and a clonoclade.

1. *Both* men were found.
2. *Both* men’s hats were found.

Also.

1. [He is right,] (and wrong) (*also*).

Also is an ex-monoclade, belonging to the interrogative mono which it implies, and which is answered by the sentence, or by that clause of the sentence, in which *also* stands.

“*Is he right?*” he is right, and wrong *also*.

2. [I wrote a letter] (and he wrote one) (*also*).

NOTE. The import of *also* is that more has been done than is contemplated in your question. Hence where nothing more has been done than is contemplated in the question, *also* should not be used.

Do you sing, sir? I sing, and I play on the violin *also*.

Do you sing, or play? I sing, and play *both*. “Indeed that is more than I had expected.”

“*Indeed that is more than I had expected,*” is the mono, or monos to which *both* points.

But.

1. “He hath not grieved me *but* in part.”

2. "Could I *but* read my title clear."

3. "There was *but* one man present."

4. "He has paid *but* three dollars."

5. "And *but* infirmity which waits upon worn times had something seized his wished ability, he himself the land, and waters measured."

Now the mono to which *but* points is—

But infirmity hath somewhat seized his wished ability.

The idea will be better understood from constructing the sentence as follows:

And *had* not infirmity which waits upon worn times, somewhat seized his wished ability, he himself would have measured the land, and waters. *BUT* (*infirmity had siezed his wished ability*,) (therefore he did not measure the land and water.

6. "And *but* my noble Moor is true of mind, it were enough to put him to ill thinking."

[And my noble Moor is true] (of mind,) (*but it were enough to put him*) (to ill thinking) (*if it was not so*.)

7. "He has *but* one dollar left."

He has *but* one dollar left—(*notwithstanding he had a large amount (a few years) ago*.)

8. "His sand has nearly run—he has *but* one hour left."

He has *but* one hour left (*although he once had a long life*) (*before him*.)

Not-only.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

1. "[And Paul said] (I would (to God) that) (*not-only* (thou,) *but also* all (that hear me) (this day) were *both* almost,) (and altogether such) (as I am) (except these bonds.)

These two words, *not only*, constitute but one part of speech. These two words taken conjunctively, or together, give notice of the introduction of the mono which begins with *but*.

[And Paul said] (I would (to God) that) (*not only* (thou
(, ,) (, , , ;) *but* , , , *also* ,
) (all , , (that hear me) (this day) were *both*
almost , ,) (, , ,) (and , , ,)
(, , , altogether such) (as I am) (except these
bonds.)

This sentence may be rendered plenary in the following manner:

[And Paul said] (I would (to God) that) (*not only* (thou
wast such a man) (*as I am*;) (*but I would also that*) (all
the persons (that hear me) (*on this day*;) were both almost
such a man) (*as I am*) (and* *I would that*) (*they were* alto-
gether *such a man*) (as I am) (except these bonds.

Not only, also, and both are *exiled* monoclades.

1. *Not-only* foretells the introduction of this mono (“*but I would also that.*”)

2. *Also* gives notice of the introduction of this mono—(“*all the persons were both almost such.*”)

3. *Both* gives notice of the introduction of this mono—(“*and I would that.*”)

1. [“And Paul said] (I would (to God) that) *not-only*
(thou , , , ,) (, , , ,) *but*
, , , , *also* , ,) all , , , (that hear
me) (, , this day) were both almost, , , ,)
(, , , ,) (and , , , ,) (, , , ,)
altogether such , , ,) (as I am) (except these
bonds.”)

2. [He is (*not-only* willing,) *but he is able to aid us.*]

3. [It *not-only* rained] (on that day,) *but it snowed.*]

Either.

1. (*Either* [John , , ,] *or his brother must go,*)
(or we can not get the papers.)

Either is an *ex-monoclade* employed to give notice of the intended introduction of the mono—“*or his brother must go.*”

* *And* should give place to *but*.

2. (" *Either* [he , , ,] 'or I shall be there) (in season.'")

3. (" *Either* [negligence , , , ,] or design has caused this injury."

4. (" *Either* [the charter must be forfeited] or the banks must redeem their notes."

5. (" *Either* [money , , ,] or credit is necessary) (to all.")

6. ["He went (*either* up,) or he went down."

OR,

6. ["He went] (*either* (up the country) or he went) (down the country.)

Either may be a metaclade; as on *either* side, *Either* man.

Either may be a clonoclade; as " *Either* man's hat."

Except.

1. No man has a right to enter this park (*except* the city authority gives (, him) leave.)

2. No man can come unto me (*except* the Father draws him.")

3. (" *Except* ye repent) [ye shall all likewise perish.""]

Except, and *excepting* may be steroclade; as I would that all were such as I am *except* these bonds.

Else.

1. I must get his consent; *else* I can not go.

2. "Thou desirest not sacrifice; *else* would I give it."

3. "Repent, or *else* will I come to thee quickly.

Or is redundant.

1. *Else* may be a metaclade; as, What man *else* can be found, (other) Who *else* can be? What *else* will you have?

2. *Else* may be a clonoclade; as, Where *else* can we go.

For.

1 At the commencement of a *gnomecorme*, and a *gnomeclad*, *for* is a monoclade; as,

1. ["*For* pay ye tribute also;] (*for* they are God's ministers."

2. [*“For rulers are not a terror”*] (to good works.”)

1. *For* is a steroclade at the commencement of an *agnomeclad*; as, [*For, (for this cause,) pay ye tribute also,*] I call (*for the reading*) (of the rule.)

2. *For* is a clonoclade when it terminates a *gnomeccrme*, or a *gnomeclad*; as, [*The reading (of the bill (is called for.)*]

Farther, Further, Furthermore.

Farther, further, and furthermore are monoclades where they are used in the sense of *moreover*, in which situation they generally, if not always, *begin a sentence*—they are sometimes preceded by *and*, and *but*. The remarks which have been made upon *again*, apply to *farther, further, and furthermore*. But, *farther*, he himself has admitted his guilt. That is, *But I proceed FARTHER to establish the truth of this charge from the admissions of the prisoner*, for he himself has admitted his guilt.

1. *Farther, and further* may be a *metaclade*; as, Any *farther* illustration of *farther, further, and furthermore*, seems unnecessary, This measure will prevent all *further* proceedings in the case.

2. *Farther, further, and furthermore*, are generally *clonoclades*; as, “He has gone *farther* into the subject than others,” “To proceed *further* in this affair seems unimportant to every one concerned,” “And he said *furthermore* that he knew nothing of his own business.”

Hence, Thence.

Hence, and thence are a *monoclade* where they are used in the sense of *therefore*; It rains—*hence* we can not return, God has given every man ability to do good in some way or other—*thence* no one can be idle with impunity. (*Therefore we cannot return, Therefore no one can be idle with impunity.*)

1. *Hence, and thence* are a *clonoclade* where they mean *place*; as, “Let us go *hence*.” “I will send thee far *hence* to the Gentiles,” “He wishes to pay a year *hence*,” “When you depart *thence*, shake off the dust of your feet.”

NOTE. *From* should never preccde *hence, thence, and whence*.

These words are synonymous with *from*—hence to use *from* with them, is to *tautologise* without any excuse:—

“Then will I send, and fetch thee *from* thence,” is bad. Better—
“Then will I send, and fetch thee *hence*.”

In construction “*from thence*” is a full mono, and should be disposed of as such. Hence *thence* becomes a *nepocorme*.

However, Howsoever.

However, and *howsoever*, are a *monoclade* where they are used in the sense of *notwithstanding*, *nevertheless*, *yet*, and *but*; as, I do not believe that it will rain to-day—*however* it may rain within an hour.

1. *However*, and *howsoever* is a *clonoclade* where they denote degree; as *However* hard this sentence may appear, it is just.

Howbeit.

Howbeit is always a *monoclade*, and is nearly synonymous with, *notwithstanding*, *nevertheless*, *yet*, *however*, and *but*; as, “He ought to pay—*howbeit* he can not.” (*Yet* he can not.)

If, and Inasmuch.

These words are always *monoclades*.

Likewise.

Likewise is a *monoclade* where it is used in the sense of *also*, *too*; as, “For he seeth that wise men die, *likewise* the fool, and the brutish persons perish, and leave their wealth to others.” (*Also* the fool, &c.)

Likewise is a *clonoclade* where it is not used in the sense of *also*; as “Go, and do *likewise*.” (Go, and do as some other one who has been mentioned, has done.)

Lest, and Moreover.

These are generally, if not always *monoclades*.

Nay.

Nay is a *monoclade* where it is used in the sense of *more*; as, he asked me for my purse—*nay*, he demanded it.

1. *Nay* is a *clonoclade* where it has a *negative* import; as, "I tell you *nay*—but except ye repent ye shall all likewise perish."

2. *Nay* may be a *corme*; as, "His answer was *nay*," "He that will not when he may, when he would he shall have *nay*."

Nathless.

Nathless is always a *monoclade*, and is synonymous with *nevertheless*; as, He has never known fear, *nathless* he has been in great danger.

Not-only.

Not-only taken as one part of speech, is a *monoclade* where the idea expressed is that of something *beyond*, or *above* what is presumed, or expected; as, He is *not-only* virtuous, but he is *brave*.

Notwithstanding.

Notwithstanding is always a *monoclade*, and implies a failure on the part of whatever exerts any influence to hinder, prevent, retard, or invert; as, "*Notwithstanding* much has been said to perplex, and confuse, this subject is perfectly clear."

No.

No is a *monoclade* where it is used in the sense of *more*; as, "No man—*no*, not with chains." (*Nay*.)

1. *No* is a *metaclade*; as, *no* man could bind—*no*, not with chains.

2. *No* is a *clonoclade*; as, "No man's hands should be folded up in these days."

3. *No* is a *clonoclade* in the following: Can I have your book, Charles? *No*.

Rendered plenary: you can *not* have it.

N. B.—Where *no* stands for the whole sentence, or answer, *t* is omitted, which should be supplied when the mono is rendered plenary.

Now.

Now is a *monoclade* in all cases where it is not used in the sense of the mono, “*at this time,*” or, “*at that time.*”

1. “Not this man, but Barabbas; *now* Barabbas was a robber.”

Here *now* has the sense of “*you must know that*” Barabbas was a robber.

2. *Now*, how is any man to learn the will of his Maker, except from the Bible, and his conscience?

Here *now* seems to have the sense of “*things being as they are,*” or, “*man being as he is, limited in intellect.*”

Man being as he is, “how is any man to learn the will of his Maker, except from the Bible, and his conscience?”

3. “*Now*, if you will reform, John, all these things will soon be forgotten; and you will soon be restored to good standing among us.”

Now, here, has the sense of *after all*:

After all, “if you will reform,” &c.

4. “*Now*, I know that the Lord will do me good, seeing I have a Levite for my priest.”

Now, seems to indicate that the means by which Micah knows that the Lord would do him good, is some special event which has been mentioned, or which is to be mentioned in connection with this verse. *Now* is here, nearly synonymous with *from this fact*.

From this fact, I know that the Lord will do me good: What fact? “*I have a Levite for my priest.*”

5. “*Now*, we know that thou hast a devil.” (*From this fact.*)

6. "Now, I beseech you, my dear brother to refrain from this vice."

(In view of the dreadful consequences, I beseech you my dear brother, to refrain from this vice.)

Neither.

1. (*Neither* [he , ,] nor I was severely punished."

2. (" *Neither* [man , ,] nor woman was found) (in the whole land.")

3. " *Neither* shall any man know him—nor shall any angel find him out."

NOTE. *Neither* may be a *metaclade*; as, *Neither* book is new.
Neither may be a *clonoclade*; as, " *Neither* man's book is here."

Or. Otherwise.

Or is always a *monoclade*.

Otherwise is a *monoclade* where it implies an alternative; as, "Man will be saved if he repents; *otherwise*, he will be lost forever," Man will repent if God gives him power—*otherwise*, he will remain in his sins, God will give man power to repent—*otherwise* the Bible is not true.

NOTE. *Otherwise* is a *clonoclade* where it belongs to a *gnomaclade*; as, "He acted *otherwise* with me," To do *otherwise* would be to violate the law of duty, which no man should transgress.

Provided.

Provided is a *monoclade* where it is used in the sense of *if*; as, I will return *provided* he sends for me.

Since.

Since is a *monoclade* where it is used in the sense of *for this reason*; as,

1. (" *Since* I can not return) [I must remain.]"
2. ["Man must die] (*since* he is not immortal.)"
3. ["You should take your umbrella] (*since* it may rain.)"

4. " *Since* none (but a fool) can make a fire;) (and)

(*since* John can make a fire,) [it follows that] (John is a fool.)

[It follows that] (John is a fool) (*since* none (but a fool) can make a fire,) (and , ,) (, , ,) (*since* John can make a fire.)

Since is a *clonoclade* where it has any allusion to time.

1. "It is seven years (*since* I left York.)"
2. "About six years (*since* I went) to London."
3. [The Lord hath blessed me *since*] my coming , , .)
4. Holy prophets (who have been *since*) (the world began.)
5. [He has been ill ever *since*] (last November , , .)

Still.

Still is a *monoclade* where it is used in the sense of *nevertheless*, or *notwithstanding*; as,

1. ["He has been taught"]—(*still* he is ignorant.)
2. [He has possession *still*]—(*still* he has no right) (to the property.)
3. [The call is *still* made;] (*still* men remain) (in their sins.)

NOTE. *Still* may be a *metaclade*, a *clonoclade*, and a *gnomaclade*.

1. "A *still* small voice."
2. [He holds possession *still*]—(still he has no right.)
3. Can you not *still* this noise?

1. "He is quite *still* about his troubles." (A *metaclade*.)
2. "Children, be ye *still* immediately." (A *metaclade*.)
3. "They sat perfectly *still*." (A *clonoclade*.)
4. "The waters are *still*." (A *metaclade*.)

1. "His pamphlet was *still* born." (A *clonoclade*.)
2. "This is a *still* born pamphlet." (A *clonoclade*.)
3. "Well, we are *still* here." (*Yet.*) *Clo.*
4. "The rain *still* continues." (*Yet.*) *Clo.*
5. "Let him proceed—that we may understand him *still* better. *Clo.*

Than. Then.

Than is always a *monoclade*, and indicates a comparison of inequality; as, "a man is older *than* a child."

Then is a *monoclade* where it is used in the sense of *therefore*, or "*in that case*;" as,

1. "It rains; *then* I can not go."
2. "Men transgressed the law." "What, *then*, was to be done?" (What *therefore* was to be done?)
3. "If all this is so, *then* man has a natural freedom."
4. "Now, *then*, be all thy weighty cares away."

NOTE. *Then* may be a *metaclade*; as, The *then* proceedings.

Then is generally a *clonoclade*, and denotes *prediphemic* time; as, "Then he came to me, and gave me the whole history of his parents."

1. "Till *then* who knew the force of those dire arms?"
2. "And the Canaanite was *then* in the land."
3. "First be reconciled to thy brother, and *then* come, and offer thy gift."
4. "Now I know in part; but *then* shall I know even as I am known."

Therefore, Though, Unless, Whereas, Whether.

These words are *monoclares* in all cases.

Yet.

Yet is a *monoclade* where it is used much in the sense of *but*, *nevertheless*, *notwithstanding*, and indicates that the result is different from what might have been looked for; as,

1. "He eats heartily; *yet* he has no strength."
2. "He gives wise counsel to others; *yet* his own deeds are unwise acts."
3. "They have promised; *yet* they do not perform."
4. "They still hold possession; *yet* they have no right to the property."

NOTE. *Yet* is a *clonoclade* where it alludes to time; as, We are *yet* in Philadelphia, Are you not up *yet*?

CHAPTER VI.

IV. CLONOCLADE.

A CLONOCLADE, OR ADVERB, is an agnomaclade which stands conjoined to another clade; as, He writes *fast*, She reads *well*, *Very* deep water. (*Clono*, a branch; hence, a clonoclade is a clade of a clade.)

1. Clonoclade affix, *ly*. Clonoclade prefix, *a*.

2. The clonoclade is never conjoined to a *steroclade*, nor to a *monoclade*. The clonoclade may hold a frame-work connection with a *gnomaclade*, a *metaclade*, and with a *clonoclade*.

CONCORDANCE.

1. "*The more* I read, *the better* I like the book."
2. "*A certain* Centurion's servant was sick."
3. "*Peter's* wife's mother lay sick."
4. "The coat is *a world too* big."
5. "*To* be good is *to* be happy."
6. "He has been spoken *to*."
7. "On a wall *sixteen hands too* high."
8. "He rode with *this boy's mother's* father's son."
9. He did *not* taste *at all*.
10. Open your hand *wide*, or shut it *close*.
11. "*No* man's opinion is law with me."
12. "The victory cost them *dear*."
13. "The grass grows *higher*, and *higher*."
14. "The fields look *greener*, and *greener*."
15. "A crooked stick may appear *straight*."
16. "A straight stick may look *crooked*."
17. "The men marched *straight* up a steep ascent of steps, which were cut *close*, and *deep* into the rock."
18. "The cakes taste *short*, and *crisp*."
19. "The water runs *clear*."
20. "The sun shone *bright*."
21. "The grass grows *straight*, and *green*."
22. "The trees look *beautiful*."
23. "The stick appears *crooked*—yet it is straight."

24. "The stick looks *straight*—but is crooked."
 25. "That lady looks *beautiful*."
 26. "This lady is *certainly quite* beautiful."
 27. "He counted his men *exact*."
 28. "The book was called *for*."
 29. "*First*, John will declaim—*secondly*, his brother—
 and *thirdly*, his teacher."
 30. ["*After* (six days , ,) *there* was a feast."]
 31. ["He had come *before*] (I , .")
 32. ["He came *after*] (I , .")
 33. "They rode for two days (, , *together*.)"
 34. "*This* boy's brother's son is *full ten* years old."

Full is a clono, and belongs, not to *ten*, but to *is*. *Ten* is a clono, and belongs to *years*. *Years* is a clono, and belongs to *old*. *Old* is a meta, belonging to *son*.

35. "It is *somewhat* warm."
 36. "*What* with the bread, and *what* with the water, he sustained himself for several weeks." (*Partly*.)
 37. "The sun shines *every where*."
 38. "Does he live *any where* in Pennsylvania?"

Clonoclades, like other words, denote *manner*, *positiveness*, *negation*, *identity*, *conjunction*, *disjunction*, *cause*, *choice*, *similarity*, *dissimilarity*, *quantity*, *place*, *time*, *instrumentality*, *method*, *number*, &c.

MANNER—Correctly, softly, prudently, well, accordingly, badly, as, ill, side-wise, how, &c.

POSITIVENESS—Certainly, truly, undoubtedly, yes, verily, surely, indeed, positively, &c.

NEGATION—No, not, nay, never, not at-all.

IDENTITY—Namely.

CONJUNCTION—Universally, together, generally, conjunctively.

DISJUNCTION—Off, separately, apart, asunder, singly, alone, apiece.

CAUSE—Why, for, &c.

CHOICE—Rather, sooner, chiefly, especially.

SIMILARITY—So, as, equally, thus, like.

DISSIMILARITY—Otherwise, else, different.

QUANTITY—Almost, nearly, partially, partly, scarcely, hardly, sparingly, scantily, less, much, bountifully, liberally, &c.

PLACE—Here, there, where, away, whereon, wherein, in, at, on, thither, whither, hitherward, whitherward, hence, thence, wherever, out, forth, forthwith, off, to, ahead, behind, *to* and *fro*, *every-where*, *any-where*.

TIME—Now, when, then, whenever, after, as, afore, before, yet, hereafter, already, hitherto, lastly, afterwards, never, ever, aforesaid, about, straightly, immediately, soon, primarily, previously, *at once*, *by* and *by*.

INSTRUMENTALITY—Whereby, wherewith, thereby.

METHOD—First, secondly, thirdly, &c.

NUMBER—Again, once, twice, &c.

PROBABILITY—Perhaps, peradventure, likely, &c.

POSSIBILITY—Possibly, &c.

NECESSITY—Needs, necessarily, &c.

NOTE. Some of the clonoclades have the indications; as, *more* wise, *most* wise.

Again.

1. "For we know him that hath said, vengeance belongeth unto me, and I will recompence, saith the Lord."

And *again*, "The Lord shall judge his people."

"*And*" is redundant. "*Again*," as here used, is nearly synonymous with *and*. The first *mono*, (*and*) should be omitted.

"*Again*," "The Lord shall judge his people."

With respect to the word, *again*, it must be observed that strictly speaking, it can hardly be considered a *monoclade*. This word means *repetition* in some way or other. To understand this word as used in the following instance, it seems important to render the whole verse, or paragraph plenary:

For we know him that hath said Vengeance belongeth unto me, I will recompence, saith the Lord. *And again*, "The Lord shall judge his people."

Rendered Plenary.

And I will bring *again* the words of the Lord to show that he only, has the right to punish his people—"The Lord shall judge his people."

Paul wished to establish the fact that vengeance belongs exclusively to God. To do this he brings in the first place, the following words:

"Vengeance belongeth unto me."

In the next place, he adduces the following:

"I will recompence."

Having *twice* drawn proof from the Lord himself to sustain the position that God only, has the right of punishing his people, Paul says,

[And *again* I draw proof] (from the Lord) (, , himself) (, that) (the Lord alone has the right to punish his people:) "The Lord shall judge his people."

In the case before us the word, *again*, is a clonoclade belonging to *draw*, *bring*, or *present*, understood.

1. [And *again* , , ,] (, , ,) (, , ,) (, , ,) ("The Lord shall judge his people."

2. "For to which of the angels said he at any time, 'Thou art my son—this day have I begotten thee?' [And *again* , , ,] (, , ,) (, , ,) (, , ,) (I will be (to him) a father;) (and he shall be (to me) a son.)"

3. ["And *again* , , ,] (, , ,) (, , ,) (, , ,) (Let all the angels (of God) , worship him."

N. B. In each of the above instances, the sentences may be rendered plenary by the following words:

[I bring scripture proof] (to establish this fact.)

Hence the ellipses may be filled with fewer words than are indicated by the elliptical commas.

OR

These ellipses may be filled in the following way:

O

1. And I prove *again* this fact from the following scripture: "*Vengeance belongeth unto me.*"

2. And I prove this fact *again*, from the following scripture: "*I will be to him a father; and he shall be to me a son.*"

3. And I prove *again* this fact from the following scripture: "*Let all the angels of God worship him.*"

It may be well to show now the very monos which *again* seems to introduce in each of the three instances which are presented under this concordance.

Again gives notice of the introduction of the mono which follows the hand:

1. *Again*, ☞ ("The Lord shall judge his people.")

2. *Again*, ☞ ("Thou art my son,) (this day) (have I begotten thee.")

3. *Again*, ☞ ("I will be (to him) a father,) (and he shall be (to me) a son.")

REMARK.

Where the sentence is so impenary that *again* seems to imply additional matter rather than *repetition* of an act, it *may* be denominated a *monoclade* by all who are too lazy to render the sentence *plenary*.

SPECIMEN.

[*John went*]; (but he did not remain.)

[*John went*]

John, an individual poecorme, sinefunctional indication, singular numeration, s pluratory, and masculine gender.

went, an inedable (because it does not form its *prediphemic* timedex with *ed*) poecorme gnomaclade, formative position, prediphemic timedex, belonging to *John*.

(but he did not remain.)

but, a monoclade, belonging to its own mono which it subjoins to its superior mono: (*John went*.)

he, an exhibitivite proxy corine, representing *John*, sinefunctional indication, singular numeration, *nepos* pluratory, and masculine gender.

did, an inedable poecorme gnomaclade, formative position, prediphemic timedex, belonging to *he*.

not, a clonoclade, belonging to *did*.

remain, an edible poecorme gnomaclade, exformative position, belonging to *he*.

The following EXERCISES should be passimated exactly according to this specimen.

But, howbeit, though, although, however, howsoever, if, nevertheless, notwithstanding, nathless, yet, still.

NOTE. The want of success in the attempt to take the life of the bird, suggests the general import of each of these words.

EXERCISES.

1. ["You have attempted to kill me"] (with your arrow;) (*but* I am still flying.)
2. ["You have thrown an instrument"] (of death) (at me,) (*howbeit*, I am still alive.) (*Howbeit* is synonymous with *nevertheless*.)
3. ["I am still alive"] (*though* you have done your best to kill me.)
4. ["I am flying"] (*although* you have attempted to stop me.)
5. ["You have thrown your arrow"] (at me,) (*however*, I am not yet dead.)
6. ["You seek my life;"] (*howsoever* you can not take it.)
7. ["You have not killed me"] (*if* you have shot your arrow.) (*If* is here, *although*.)
8. ["You wish to stop my flying;"] (*nevertheless*, you have not succeeded.)
9. ["I shall continue my flight"] (*notwithstanding* your arrows , ,) (, , .")
10. ["Your arrow has pursued me to deprive me"] (of life) (and (, , wing,) (*nathless*, I still have both , , .") *Nathless* is synonymous with *notwithstanding*.
11. ["You wish to kill me;"] (*yet* you can not , , .")
12. ["It rains"] (*still* there are no clouds.)

A Bb D E F*

1. Behind, that, very fine tree.

or

A Bb C Dd F

1. Behind, that very fine tree.

A B C D E F

2. In very much too cold weather.

A Bb C Dd F

3. In that, very new house.

A Bb Cc Dd F

4. In, that, very, new house.

A B Cc E F

5. Of coal black, broad cloth.

A C Dd E F

6. To that man's new hat.

A B Cc D E F

7. Into that man's quite new hat.

A B C D E F

8. With this boy's mother's father's son.

A B Cc Dd E F

9. With very old, pure, Holland Gin.

A C D C D D E F

10. With fiery red, East India, fine silk hats.

A B Cc D E F

11. For Mr. Cook's, very hard apples.

A Bb F B C D E

12. On a wall sixteen hands too high.

A Bb B C D E F

13. On, a, sixteen hands too high wall.

For additional EXERCISES, take page 25, 31, 35, 41, 43, (thus: *correctly* a clonoclade) and 72.

* The letters over the words relate to the map; but if there is no map in the school, no attention should be paid to the letters.

CHAPTER I.

EPOAGE, SENTEOLOGY, AND SYNCLADEOLOGY RESUMED.

TRANSVERBATION.

Transverbation is constructed from *trans*, from one place to another, and *verbum*, a word, and means the act, process, or science of removing the same word from one class, or verbatory to another.

The principles of TRANSVERBATION, are the following:

1. The *nature* of the word; as, *virtue*, *writes*, *free*.
2. The *application* of the word in forming a mono; as, This is the book *that* I saw, *Of* has two letters.
3. *Pronunciation*, or *accent*; as, *reb-el*, *re-bel*.
4. *Change* in form; as, mode, modal.

CORMIFICATION.

Cormification is the process of rendering words *cormes*.

1. To *cormify* is to present a word which may be both a *clade*, and a *corme*, in its *cormos* character; as, *love*.

This word may be cormified in two ways: first, it may be thrown into a *cormos* form which excludes the possibility of a *clados* character; as, *loveliness*.

Secondly, it may be cormified by being foundationally applied in a mono; as, "Love is a distinguishing attribute of a Christian."

2. To *cladeify* is to present a word which may be both a *corme*, and a *clade*, in its *clados* character; as, *love*.

This word may be cladeified in two ways—first, it may be cladeified by being put into a decidedly *cladeic* form; as, *lovest*, *loveth*, *loves*, &c.

Secondly, it may be cladeified by being unfoundationally used in a mono; as, "All real Christians *love* each other," To *love*.

Words are cormified by the four following means:

1. By the *nature* of the word; as, *Moses*, *rock*.
2. By *application*; as, [*All* (*that* relates) to man] is matter] of progression, *Moses* Brown, *rock* salt.
3. By *accent*, *pronunciation*; as, *reb-el*, *con-vict*.
4. By some new form; as, *dote*, *dolage*, *free*, *freedom*.

I. Many gnomaclades, or verbs are cormified by the following *cormifiers*.

<i>Gnomacleideic Cormifiers.</i>		<i>Gnomoclades.</i>	<i>Cormes.</i>
<i>age</i>	- - - -	dote,	dotage.
<i>ance</i>	- - - -	repent,	repentance.
<i>ancy</i>	- - - -	occupy,	occupancy.
<i>ence</i>	- - - -	depend,	dependence.
<i>ency</i>	- - - -	depend,	dependency.
<i>ant</i>	- - - -	defend,	defendant.
<i>ent</i>	- - - -	preside,	president.
<i>ment</i>	- - - -	manage,	management.
<i>ure</i>	- - - -	expose,	exposure.
<i>ation</i>	- - - -	simplify,	simplification.
<i>ion</i>	- - - -	depress,	depression.
<i>ition</i>	- - - -	add,	addition.
<i>sion</i>	- - - -	admit,	admission.
<i>tion</i>	- - - -	produce,	production.
<i>er</i>	- - - -	make,	maker.
<i>or</i>	- - - -	create,	creator.
<i>ce</i>	- - - -	defend,	defence.
<i>se</i>	- - - -	expend,	expense.
<i>ship</i>	- - - -	court,	courtship.
<i>ing</i>	- - - -	begin,	beginning.
<i>red</i>	- - - -	hate,	hatred.
<i>ture</i>	- - - -	mix,	mixture.
<i>th</i>	- - - -	grow,	growth.
<i>ist</i>	- - - -	copy,	copyist.

II. Some gnomaclades are cormified by *pronunciation* merely; as, *con-vict*, *con-vict*, *re-bel*, *reb-el*.

III. Many metaclades are cormified by incorporating some of the following *metacladeic cormifiers* with the *metaclades*.

<i>Metacladeic Cormifiers.</i>		<i>Metaclades.</i>	<i>Cormes.</i>
<i>dom</i>	- - - -	free,	freedom.
<i>hood</i>	- - - -	false,	falsehood.
<i>ness</i>	- - - -	good,	goodness.
<i>ity</i>	- - - -	real,	reality.
<i>ship</i>	- - - -	hard,	hardship.
<i>ce</i>	- - - -	fragrant,	fragrance.
<i>cy</i>	- - - -	fluent,	fluency.
<i>t</i>	- - - -	high,	height.
<i>th</i>	- - - -	strong,	strength.
<i>ard</i>	- - - -	drunk,	drunkard.
<i>ist</i>	- - - -	universal,	universalist.

CORMOS MODIFICATION.

Cormos Modification is a change which is produced in the sense by giving the *corme* a new *cormos* form; as, patron, patronage.

<i>Cormos Modifiers.</i>				<i>Examples of Illustration.</i>	
<i>ade</i>	-	-	-	lemon,	lemonade.
<i>age</i>	-	-	-	parent,	parentage.
<i>ate</i>	-	-	-	tetrarch,	tetrarchate.
<i>dom</i>	-	-	-	king,	kingdom.
<i>head</i>	-	-	-	God,	Godhead.
<i>hood</i>	-	-	-	priest,	priesthood.
<i>rick</i>	-	-	-	bishop,	bishoprick.
<i>ship</i>	-	-	-	friend,	friendship.
<i>wick</i>	-	-	-	bail,	bailiwick.
<i>ian</i>	-	-	-	music,	musician.
<i>y</i>	-	-	-	cutler,	cutlery.
<i>ery</i>	-	-	-	smith,	smithery.
<i>el</i>	-	-	-		
<i>erel</i>	-	-	-	cock,	cockerel.
<i>kin</i>	-	-	-	lamb,	lambkin.
<i>let</i>	-	-	-	river,	rivulet.
<i>ling</i>	-	-	-	duck,	duckling.
<i>ock</i>	-	-	-	hill,	hillock.
<i>ist</i>	-	-	-	machine,	machinist.
<i>holi</i>	-	-	-	day,	holiday.
<i>fore</i>	-	-	-	runner,	forerunner.
<i>man</i>	-	-	-	slaughter,	manslaughter.
<i>states</i>	-	-	-	man,	statesman.
<i>trades</i>	-	-	-	man,	tradesman.
<i>&c.</i>					

The following cormos modifiers are incorporated with cormes to throw them from the person, to something which pertains to him: *age, ate, dize, dom, hood, rick, ry, ship, wick, y*. Patron patronage, Tetrarch tetrarchate, Merchant merchandize, King kingdom, Priest, priesthood, Bishop bishoprick, Smith smithery, Slave slavery, Steward stewardship, Bailiff bailiwick, Cutler cutlery, Grocer grocery.

The following cormos modifiers are generally incorporated with cormes—some, however, may be affixed to *clades*. But whether affixed to *clades*, or to cormes they are employed to change the application of the word from the thing which pertains to the person, to the person himself: *ard, ee, er, ian, ist, or, man*. Drunk drunkard, Drunken-

ness drunkard, Bail bailee, Teach teacher, Physic physician, Botany botanist, Act actor, Create creator, Trade tradesman.

CHAPTER II.

GNOMACLADEIFICATION.

GNOMACLADEIFICATION is the process of rendering words gnomaclades.

Words are *gnomaccladed* in four ways :

1. By the *nature* of the word, as, *am*, *is*, *written*, *go*.
2. By *pronunciation*, or *accent*; as, *re-bel*, *con-vict*.
3. By *application*; as, "These fires *dry* the ground quite fast."
4. By some *change* in form; as, *origin*, *originate*, *bath*, *bathe*, *grass*, *graze*.

I. Some cormes are *gnomaccladed* by incorporating the following *gnomaccladeifiers*:

<i>Cormic Gnomaccladeifiers.</i>		<i>Cormes.</i>	<i>Gnomacclades.</i>
<i>ate</i>	- - -	- origin,	<i>originate.</i>
<i>en</i>	- - -	- height,	<i>heighten.</i>
<i>fy</i>	- - -	- beauty,	<i>beautify.</i>
<i>s</i>	- - -	- love,	<i>loves.</i>
<i>es</i>	- - -	- beauty,	<i>beautifies.</i>
<i>th</i>	- - -	- gift,	<i>giveth.</i>
<i>ize</i>	- - -	- method,	<i>methodize.</i>
<i>e</i>	- - -	- bath,	<i>bathe.</i>
<i>s</i>	- - -	- device,	<i>devise.</i>
<i>ze</i>	- - -	- grass,	<i>graze.</i>
<i>en</i>	- - -	- rage,	<i>enrage.</i>
<i>in</i>	- - -	- form,	<i>inform.</i>

II. Some metaclades are *gnomaccladed* by incorporating the following *gnomaccladeifiers*:

<i>Metacladeic Gnomaccladeifiers.</i>		<i>Metaclades.</i>	<i>Gnomacclades.</i>
<i>ate</i>	- - -	- domestic,	<i>domesticate.</i>
<i>en</i>	- - -	- light.	<i>lighten.</i>
<i>ize</i>	- - -	- moral,	<i>moralize.</i>

III. Some metaclades are gnomacladed by application, without any change of form; as,

1. "*Wet* cloth. They *wet* the cloth."
2. "*Dry* cloth. They *dry* the cloth."

NOTE. It may be well to say here that these metaclades may take the *s*, *es*, *th*, *t*, and *st* gnomacladeifiers; as, He *warms* himself.

IV. Some clonoclades are gnomacladed by application, without any change of form; as,

1. "He went *forward*. 'They *forward* goods.'"
2. "'Take *off* your hat. *Off* with his head.'"
3. "Get *up*. *Up*, let us be off."

V. Some words are gnomacladed by incorporating the following prefix gnomacladeifiers:

<i>Gnomacladeifiers.</i>					<i>Examples of Illustration.</i>	
<i>en</i>	-	-	-	-	dear,	endear.
<i>in</i>	-	-	-	-	form,	inform.
<i>trans</i>	-	-	-	-	late,	translate.
<i>re</i>	-	-	-	-	mind,	remind.

GNOMACLADEIC MODIFICATIONS.

Gnomacladeic modification is a change which is produced in the sense of the gnomaclades by incorporating the following monograms with gnomaclades themselves:

<i>Gnomacladeic Modifiers.</i>					<i>Examples of Illustration.</i>	
<i>a</i>	-	-	-	-	vow,	avow.
<i>be</i>	-	-	-	-	spread,	bespread.
<i>dis</i>	-	-	-	-	like,	dislike.
<i>for</i>	-	-	-	-	bear,	forbear.
<i>fore</i>	-	-	-	-	tell,	foretell.
<i>mis</i>	-	-	-	-	give,	misgive.
<i>over</i>	-	-	-	-	see,	oversee.
<i>out</i>	-	-	-	-	live,	outlive.
<i>un</i>	-	-	-	-	do,	undo.
<i>under</i>	-	-	-	-	went,	underwent.
<i>up</i>	-	-	-	-	set,	upset.
<i>with</i>	-	-	-	-	stand,	withstand.
&c.						

CHAPTER III.

STEROCLADEIFICATION.

STEROCLADEIFICATION is the act, or the principle of rendering words *steroclades*, or *prepositions*.

Words are *sterocladed* in two ways:

1. By the nature of the word; as, *of, to, in, on*.
2. By application in forming a mono; as, All went *but* him, all went *past* the house, all came *except*, or *save* John.

CHAPTER IV.

METACLADEIFICATION.

METACLADEIFICATION is the act, or process of forming *metaclades*.

Words are *metacladed* in three ways:

1. By the *nature* of the word; as, *free, high, black, red*.
2. By *application*; as, *Salt* water, *Moses* Brown, *table* spoons, *fly*-ing clouds, *rail* roads.
3. By a change in the form of the word; as, *mode, modal, irony, ironical*.

I. Some *cormes* are *metacladed* by incorporating the following *cormic metacladeifiers*:

<i>Cormic Metacladeifiers.</i>					<i>Cormes.</i>	<i>Metaclades.</i>
<i>al</i>	-	-	-	-	<i>mode,</i>	<i>modal.</i>
<i>ical</i>	-	-	-	-	<i>irony,</i>	<i>ironical.</i>
<i>ine</i>	-	-	-	-	<i>adamant,</i>	<i>adamantine.</i>
<i>ous</i>	-	-	-	-	<i>mountain,</i>	<i>mountainous.</i>
<i>eous</i>	-	-	-	-	<i>right,</i>	<i>righteous.</i>
<i>ious</i>	-	-	-	-	<i>space,</i>	<i>spacious.</i>
<i>y</i>	-	-	-	-	<i>bone,</i>	<i>bony.</i>
<i>ly</i>	-	-	-	-	<i>man,</i>	<i>manly.</i>
<i>ish</i>	-	-	-	-	<i>slave,</i>	<i>slavish.</i>
<i>ful</i>	-	-	-	-	<i>skill,</i>	<i>skillful.</i>

<i>Cormic Metacladeifiers.</i>	<i>Cormes.</i>	<i>Metaclades.</i>
<i>ic</i> - - - -	hero,	heroic.
<i>ile</i> - - - -	infant,	infantile.
<i>able</i> - - - -	reason,	reasonable.
<i>ible</i> - - - -	convert,	convertible.
<i>an</i> - - - -	Rome,	Roman.
<i>en</i> - - - -	brass,	brazen.
<i>ed</i> - - - -	saint,	sainted.
<i>some</i> - - - -	burden,	burdensome.
<i>ese</i> - - - -	Portugal,	Portuguese.
<i>less</i> - - - -	sun,	sunless.
<i>'s</i> - - - -	lady,	lady's.
<i>'</i> - - - -	ladies,	ladies'.
<i>y, ine</i> - - - -	me, my, mine,	thou, thy, thine.
<i>o, rs</i> - - - -	us, our, ours.	
<i>r, rs</i> - - - -	you, your, yours.	
<i>is</i> - - - -	he, his.	
<i>s</i> - - - -	her, hers, it, its.	
<i>ir, irs</i> - - - -	they, their, theirs.	
<i>se</i> - - - -	who, whose.	

II. Some *cormes* are *metacladed* by dropping the *cormi*-*fying* monogram; as, Goodness, *good*, Badness, *bad*, Blackness, *black*.

METACLADEIC MODIFICATION.

METACLADEIC modification is a change produced in the meaning of the word by incorporating some additional monogram.

<i>Metacladeic Modifiers.</i>	<i>Examples of Illustration.</i>
<i>ish</i> - - - -	red, redish.
<i>dis</i> - - - -	honorable, dishonorable.
<i>in</i> - - - -	sentensic, insentensic.
<i>un</i> - - - -	deniable, undeniable.
<i>ne</i> - - - -	poecic, nepocic.
&c.	

CHAPTER V.

MONOCLADEIFICATION.

MONOCLADEIFICATION is the act, or principle of rendering words *monoclades*, or *conjunctions*.

Words are *monocladed* in two ways:

1. By the nature of the word; as, *because, notwithstanding, therefore, than, nathless, and, or.*

2. By application of a word to a mono; as, I can not return *except* he sends for me, I shall go *provided* it does not rain, It is a fine day: *hence* we must go to town.

CHAPTER VI.

CLONOCLADEIFICATION.

CLONOCLADEIFICATION is the process of rendering words *clonoclades*, or *adverbs*.

Words are *clonocladed* in three ways:

1. By the nature of the word; as, *too, indeed.*

2. By the application of the word in forming a mono; as, The coat is *a world* too big, John's brother's son is *ten years* old, He is spoken *of*.

3. By some change in the form of the word; as, accurate, accurately, just, justly, way, away, head, ahead.

I. Some metaclades are *clonocladed* by incorporating *ly*; as,

Metaclade Clonocladeifiers.					Examples of Illustration.	
<i>ly</i>	-	-	-	-	virtuous,	virtuously.
<i>ly</i>	-	-	-	-	brave,	bravely.
<i>ly</i>	-	-	-	-	second,	secondly.

II. Some cormes, some gnomaclades, and some metaclades, are *clonocladed* by incorporating *a* as a prefix; as,

Clonocladeifiers.			Examples of Illustration.	
Cormic	<i>a</i>	<i>ly</i>	side, aside,	man, manly.
Gnomacladeic	<i>a</i>		go, ago,	miss, amiss.
Metacladeic	<i>a</i>		right, aright,	wry, awry.

III. Many words are *clonocladed* by their original nature; as, *too, here, there, where, &c.*

These are never removed from the *clonorelatory*, their native place, except when they are spoken *of*, when they are thrown into the *cormitory*; as, *too* is a *clonoclade*.

CHAPTER VII.

THE EPOSUARY.

THE EPOSUARY is a map, containing a series of compartments for the reception of *words* upon the principle of the *syntax* analogy between the words of a sentence, and the hieroglyphics of these compartments.

A VERBATORY.

A VERBATORY is that compartment to which a word is referred in consequence of the *syntax* analogy between the word of the sentence, and the hieroglyphic of the compartment.

REMARKS.

Two of the VERBATORIES are founded upon *Epoagical* principles. (See page 32, CHAPTER, I.) These two verbatories respect the epoagical standing of the words of a mono. One of these two verbatories, is called CORMITORY; the other is denominated, CLADEITORY. These two verbatories are subdivided upon *senteological* principles: hence the CORMITORY is subdivided into a *poecorme* CORMITORY, and a *nepoecorme* CORMITORY. And the CLADITORY is subdivided into a *gnomaclade* CLADEITORY, and an *agnomaclade* CLADEITORY. (See page 41, CHAPTER I, and, page 42, CHAPTER II.)

One of these two verbatories is still farther divided, for *semenology* divides the cormitory into a *generic* CORMITORY, an *individual* CORMITORY, and into a *proxy* CORMITORY. (Page 55, CHAPTER I.) And SEMENOLOGY makes several other verbatories which are presented on THE EPOSUARY, one after another, under the head of CORMOS VERBATORIES.

SENTEOLOGY divides the CLADEITORY into two verbatories: one of which is the *gnomaclade* CLADEITORY; and the other is the *agnomaclade* CLADEITORY. And *semenology* institutes two new verbatories: one of which is denominated, *PREDIPHEMITORY* which is subdivided by *semenology* itself into *edable*, *inedable*, and *ambi*. The other is *TIMEATORY*, which is subdivided by *semenology* itself into *phemic*, *presynphemic*, *prediphemic*, *presyndiphemic*, *postphemic*, and *prepostphemic*. In addition to these, *syncladeology* institutes a distinct verbatory which is called RELATORY, and this is divided by *syncladeology* itself into *poecorme* RELATORY, *nepoecorme* RELATORY, and *dicormic* RELATORY. These several verbatories are presented on THE EPOSUARY under the head of GNOMACLADE VERBATORIES.

Syncladeology, and *semenology* have instituted their respective verbatories. The RELATORY which is subdivided into *stero*, *meta*, *mono*, and *clono*, is instituted by *syncladeology*. The CLINITORY which is subdivided into *comparative* and *numeral*; and the NECLINITORY which is subdivided into *relative* and *absolute*; and the INDICATORY which is subdivided into *formative*, *auditive*, and *sinefunctional*; and the NUMITORY which is subdivided into *singular* and *plural*; and the PLURATORY which is subdivided into *S*, *Es*, *Ves*, *Ies*, *E*, *En*, *Ee*, *Ice*, *Im*, *Æ*, *I*, *A*, *Nepos*, and *Sense*; and the GENITORY which is subdivided into *masculine*, *feminine*, *ambi*, and *muo*; and the INDICATORY which is subdivided into *sub*, *supersub*, and *super*, are all instituted by SEMENOLOGY.

CORMOS VERBATORIES.

1. A *cormitory*, 2. An *exhibitory*, 3. An *indicatory*, 4. A *numitory*, 5. A *pluratory*, 6. A *genitory*.

1. A *cormitory* is a verbatory which is characterized by the cormes of the DEMONSTRATOR.

2. An *exhibitory* is a *cormos* verbatory to which those proxy cormes are referred which exhibit in their form their *poeic*, or their *nepoic* character. (See page 58.)

3. An *indicatory* is a *cormos* verbatory to which cormes are referred by virtue of their capacity to indicate the *functional* relations which the things introduced into a sentence bear to the sentence.

4. A *numitory* is a *cormos* verbatory to which cormes are referred by reason of their *numeration* capacity.

5. A *pluratory* is a *cormos* verbatory to which cormes are referred by reason of the manner, or means of forming their plural numeration, or number.

6. A *genitory* is a *cormos* verbatory to which cormes are referred by reason of their genders.

DIRECTIONS.

1. Give undivided attention to THE DEMONSTRATOR: read every word which relates to it with care.

2. Examine the specimen of passimation, which is presented near THE DEMONSTRATORY.

3. Give close attention to THE EPOSUARY on which is passimated the following sentence:

[“*Moses* then smote the hard *rock*”] (with his most sacred *rod*.)

Find the various verbatories to which the word, *Moses*, is referred. Next, find all the verbatories to which *then* is referred, and so on with *smote*, &c.

4. If the word is a *corme*, it is passimated on the *first* series, the *cormic* series of verbatories.

5. If the word is a *gnomaclade*, it is passimated on the second, the *gnomaclade* series of verbatories.

6. If the word is an *agnomaclade*, it is passimated on the third, the *agnomaclade* series of verbatories. Before you attempt, then, to passimate a word, settle in your mind whether the word is a *corme*, or a *clade*: and, if a *clade*, ascertain whether it is a *gnomaclade*, or an *agnomaclade*.

The following specimen of passimation, contains instances in which whole *monos*, and *semimonos* become *cormes*. And by giving *proper* attention to the *manner* in which these cases are disposed of, you will make yourselves masters of all similar instances.

Lastly, make yourselves familiar with the different CONCORDANCES: from these you may derive great aid. They are a substitute for the *living teacher*; and they will give you nearly as much help as he could if you consult them as you ought.

PASSIMATION, OR PARSING.

1. [His disciples said, (*who, then, can be saved*)?]

His, a word of the *agnomaclade* cladeitory, *meta* relatory, metacladed by *is* (*he, his*) numeral clinatory, *sinefunctional* indicatory, *singular* numitory, *nepos* pluratory, *masculine* genitory, belonging to *disciple*.

disciples, a word of the *generic poecorme* cormitory, cormified by its *nature*, *sinefunctional* indicatory, *s* pluratory, and *masculine* genitory. (This word may be of the *ambi* gender.)

said, a word of the *gnomaclade* cladeitory, *gnomacladed* by its *nature*, *inedable* prediphemitory, *dicormic* relatory, *formative* pository, *prediphemic* timeatory, belonging to *disciples*, and to the *cormic* mono, *who, then, can be saved*?

who, then, can be saved, a mono of the *individual nepoecorme* cormitory, cormified by its *application*, *sinefunctional* indicatory, *singular* numitory. (No pluratory; no genitory.)

(“*Who, then, can be saved?*”)

Who, a word of the proxy *poecorme* cormitory, cormified by its *nature*,

representing the phrase "*what persons*," *poeic* exhibitory, *sinefunctional* indicatory, *plural* numitory, *sense* pluratory, and *ambi* genitory.

then, a word of the *agnomaclade* cladeitory, *mono* relatory, *monocladed* by its application, *absolute* neclinatory, belonging to its own *mono*. (His disciples said, (*then* who can be saved?) *Therefore* who can be saved?) See page 153.

can, a word of the *gnomaclade* cladeitory, *gnomacladed* by its *nature*, *inedable* prediphemitory, *poecorme* relatory, *formative* pository, *phemic* timeatory, belonging to *who*.

be, a word of the *gnomaclade* cladeitory, *inedable* prediphemitory, *poecorme* relatory, and *exformative* pository, belonging to *who*. (No *timedex*.)

saved, a word of the *gnomaclade* cladeitory, *gnomacladed* by its *nature*, *edable* prediphemitory, *poecorme* relatory, *exformative* pository, belonging to *who*.

2. [(*Thou shalt love the Lord*) is the first commandment.]

"*Thou shalt love the Lord*," a *mono* of the *individual poecorme* cormitory, cormified by its *application*, *sinefunctional* indicatory, and *singular* numitory. (No *plural*, no *gender*.)

is, a word of the *gnomaclade* cladeitory, *gnomacladed* by its *nature*, *inedable* prediphemitory, *dicormic* relatory, *formative* pository, and *phemic* timeatory, belonging to the *poecorme* *mono*, "*Thou shalt love the Lord*," and to the *nepoecorme* word, *commandment*.

the, a word of the *agnomaclade* cladeitory, *meta* relatory, *metacladed* by its *nature*, *absolute* neclinatory, belonging to *commandment*.

first, a word of the *agnomaclade* cladeitory, *meta* relatory, *comparative* clinatory, *super* indicatory, belonging to *commandment*. (Sub, *fore*; supersub, *former*; super, *foremost*, or *first*.)

commandment, a word of the *generic nepoecorme* cormitory, cormified by *ment*, *sinefunctional* indicatory, *singular* numitory, and *s* pluratory.

"*Thou shalt love the Lord*."

Thou, a word of the *proxy poecorme* cormitory, cormified by its *nature*, representing the reader, the *auditor* of the sentence; *poeic* exhibitory, *auditive* indicatory, *singular* numitory, *nepos* pluratory (*ye*), and *muo* genitory.

shalt, a word of the *gnomaclade* cladeitory, *gnomacladed* by its *nature*, *poecorme* relatory, *formative* pository, *postphemic* timeatory, belonging to *thou*. (This *gnomaclade* has no *prediphemic* *timedex*—hence it should not be referred to a *prediphemitory*.)

love, a word of the *gnomaclade* cladeitory, *gnomacladed* by its *application*, *edable* prediphemitory, *dicormic* relatory, *exformative* pository, belonging to *thou*, and *Lord*.

the, a word of the *agnomaclade* cladeitory, *meta* relatory, metacladed by its *nature*, *absolute* neclinary, belonging to *Lord*.

Lord, a word of the *generic nepoecorme* cormitory, cormified by its *nature*, *sinefunctional* indicatory, *singular* numitory, *s* pluratory, and *masculine* genitory.

[(" *For God*) (*to do wrong*) is impossible."]

[(" *To do wrong*) is impossible."]

(*To do wrong*) a semimono of the *individual poecorme* cormitory, cormified by its *application*, *sinefunctional* indicatory, and *singular* numitory. (No plural.)

is, a word of the *gnomaclade* cladeitory, gnomaccladed by its *nature*, *inedable* prediphemitory, *poecorme* relatory, *formative* pository, and *phemic* timeatory, belonging to the *poecorme* semimono, "*To do wrong*."

impossible, a word of the *agnomaclade* cladeitory, *meta* relatory, metacladed by its *nature*, or by *ble*, from *impossibility*, *absolute* neclinary, belonging to the *cormic* semimono, "*To do wrong*."

(" *For God*."

For, a word of the *agnomaclade* cladeitory, *stero* relatory, sterocladed by its *nature*, *absolute* neclinary, belonging to *God*.

God, a word of the *generic nepoecorme* cormitory, cormified by its *nature*, *sinefunctional* indicatory, *singular* numitory, *s* pluratory, and *masculine* genitory.

(" *to do wrong*" ,)

To, a word of the *gnomaclade* cladeitory, *clono* relatory, clonoccladed by its *application*, *absolute* neclinary, belonging to *do*. (*To* is here used to prevent a *command*.)

do, a word of the *gnomaclade* cladeitory, gnomaccladed by its *nature*, *inedable* prediphemitory, *nepoecorme* relatory, *exformative* pository, and *phemic* timeatory, belonging to *God*, expressed, and to *deeds* implied. The *semimono* has but two timedexes; viz: the *phemic*, and the *presyndiphemic*.

wrong, is a word of the *agnomaclade* cladeitory, *meta* relatory, metacladed by its *nature*, *relative* neclinary, belonging to *deeds*.

deeds, implied, is a word of the *generic nepoecorme* cormitory, cormified by its *nature*, *sinefunctional* indicatory, *plural* numitory, and *s* pluratory.

4. [I went] (*for to walk*.)

For, a word of the *agnomaclade* cladeitory, *stero* relatory, sterocladed

by its *nature*, *absolute* neclinator, belonging to the semimono, *to walk*.

To walk, a semimono of the *individual nepoecorme* cormitory, cormified by its *application*, *sinefunctional* indicatory, and *singular* numitory.

to walk.

to, a word of the *agnomaclade* cladeitory, *clono* relatory, clonocladed by its *application*, *absolute* neclinator, belonging to *walk*.

walk, a word of the *gnomaclade* cladeitory, gnomacladed by its *nature*, *edable* prediphemitory, *poecorme* relatory, *exformative* pository, and *phemic* timeatory, belonging to *I*.

MONOIZING RULES.

As the pupil is now to leave his Syntax to be exercised in some other book, it may be necessary to give him some rules to enable him to divide a sentence into its different monos.

1. Every *cordictive* proposition, whether plenary, or implenary, constitutes a distinct mono; as, [A certain man planted a vineyard,] (and , set a hedge,) (and , digged a place,) (and , built a tower,) (and , let it out,) (and , went.)

2. Every STEROCLADE, or PREPOSITION gives a new mono; as, he went (*unto* the mount) (*of* Olives.)

3. Every MONOCLADE, or CONJUNCTION gives a new mono; as, [Paul , , ,] (*and* Silas sung praises,) [I , , ,] (*and* thou art here.)

4. When the regular connection of a corme with a sentence, is not produced by a *clados* word, but by the sense itself, the corme with its clades, should it have any, constitutes a distinct mono; as, (*my good boy*,) come here, (*ah*,) (*John*,) have you come again! (See RULES, page 19.)

SPECIMEN IN MONOIZING.

In the beginning, was the word; and the word was with God; and the word was God.

was the word, a plenary unbroken *gnomecorme*, direct course, prediphemic timedex. RULE I. (*Repeat the RULE.*)

In the beginning, a plenary unbroken *agnomeclad*, direct course, *unirelation*, belonging to its superior mono. *Conjective Reading*. The word was *in the beginning*. RULE II.

(The *agnomeclad* has no *timedex*.)

and the word was, a plenary unbroken *gnomeclad*, direct course, prediphemic *timedex*, plusrelation, belonging to its superior monos. *Conjunctive Reading*. [The word was] (in the beginning) (and the word was.) RULE I, or RULE III.

RULE I will apply to every case to which RULE III is applicable, for there is always a *cordictive proposition* where there is a monoclade. Yet there is some advantage in RULE III; a monoclade is a mark which can be *seen*, whereas a *cordiction* is something which can not be *seen*.

with God, a plenary unbroken *agnomeclad*, direct course, unirelation, belonging to its superior mono. *Conjunctive Reading*. And the word was with God.

and the word was God, a plenary unbroken *gnomeclad*, direct course, prediphemic *timedex*, plusrelation, belonging to its superior monos. *Conjunctive Reading*. (And the word was) (with God) (and the word was God.)

EXERCISES.

These exercises may be prepared by the pupil, upon his slate.

I address you *as* his friend.

John went into the field *as* a soldier.

I meet you *as* a friend.

We are much distressed with pain.

He stood without the gate.

He stood within the circle at that time.

"You have attempted to kill me with your arrow—but I am still flying."

"You have thrown an instrument of death at me, *howbeit*, I am still alive." (*Howbeit* is synonymous with *nevertheless*.)

"I am still alive, *though* you have done your best to kill me."

"I am flying, *although* you have attempted to stop me."

"You have thrown your arrow at me—*however*, I am not dead."

"You seek my life; *howsoever* you can not take it."

"You have not killed me *if* you have throw your arrow." (*if* is here, *although*.)

"You wish to stop my flying; *nevertheless*, you have not succeeded."

"I shall continue my flight *notwithstanding* all your arrows."

"Your arrow has pursued me to deprive me of life, and wing, *nathless*, I still have both." (*Nathless* is synonymous with *notwithstanding*.)

"You wish to kill me; *yet* you can not."

"It rains, *still* there are no clouds."

I must not use another's book when I have one of my own.

They accommodate one another daily.

Give , , James another apple.

The interest of another , is not as dear to me as my own , , .

I claim this one for my own , ; but another , claims it as another's , .

This day suits my interest; another , may suit another's , better than this , , , , .

Any interest except my own , is another's , , .

Ah, here comes another , ; and of course another's views are to be given; another's interest , to be taken into the affair; and another's whims , , , , , prejudices , , , , , and , , opinions , to be nursed.

Give , , me such , as I purchased, and , , as much , as I purchased; and I shall be satisfied.

Do , the job in such a manner as will please him, and he will give, , you as many dollars as will pay you well for your trouble.

Such , as I have, I will give unto thee.

No such thing was ever declared as he seems to recollect.

, Much as man desires a little will answer.

As Jesus passed by he saw a man that was blind from his birth.

As long as I am in the world, I am the light of the world.

He was good as well as , , rich.

They came to my school as pupils.

For further EXERCISES take the TIMEDEX CONCORDANCES, page 90.

PART V.

SYNTITHOLOGY.

CHAPTER I.

SYNTITHOLOGY is that part of Syntax, which teaches how to put words together in the formation of gnomods, sentences.

Syntithology is divided into two parts: viz. *Prose*, and *Syntithody*, or *Prosody*.

NOTE. *Syntithody* is derived from the Greek, *sun*, together, *tithemi*, to put, and *ode*, a song, and means, from these sources, the putting together of songs, or verses.

Prosody is derived from the Greek, *pros*, for, and *ode*, a song, and means, from these sources nothing but *for a song*. We leave the British grammarians to say, whether it is *sense*, or not!

1. *Prose syntithology* teaches the principles of putting words together in such a way as produces straight forward sentences, or sentences in which there is no turning back to produce harmonic sounds, or a regular number of syllables.

NOTE. *Prose* is from the Latin, *prosa*, from *prosus*, meaning straight forward. *Verse* is from the Latin, *versus*, and means turning back.

2. *Syntithody*, or *Verse Syntithody* is the second part of *Syntithology*, and teaches the quantity of sounds, and the measures of verse.

PART I.

Prose Syntithology teaches the principles of forming prose sentences; as, "*Moses smote the rock.*"

It may be divided into three parts: viz. *Government*, *Agreement*, and *Position*.

1. *Government* respects the influence which one word

exerts over another in giving it some particular *form*, or *character*; as, thou *writest* well.

“*Thou*” gives “*write*,” the *st* inflection.

2. *Agreement* respects the exact correspondence in some of the *semenological* properties of two, or more words; as, *those ladies send their respects to you.*”

Those, ladies, and *their* agree in *numeration*; all being plural.

3. *Position* respects the place of a word, or a mono, in reference to another word, or another mono; as, they rode for two days *together*; I will call, and pay you *again*.

By the position of “*together*,” the days are represented as being together. And by the position of “*again*,” the speaker is made to say, that he will *repeat* the payment. In the following construction, the above sentences are changed in meaning: “They rode *together* for two days.” “I will call *again*, and pay you.”

REMARKS.

Some of the *poecormes* affix the *s*, *es*, *th*, *t*, and the *st* inflection to the *gnomaclades*; as, He *has* written, He *writes*, Thou *hast* written.

Other *poecormes* cut off these inflections; as, I *have* written, They *have* written, we *write*.

These affixes, *s*, *es*, *th*, *t*, and *st*, are called *poecorme* inflections, because they are produced by the *poecorme*.

The *s*, *es*, and the *th* inflection belongs to the *gnomaclades* of the *phemic*, and *presynphemic* *timedex* only; as, He *writes*, He *has* written.

The *t*, and *st* run through all the *timedexes*; as, Thou *writest*, Thou *hast* written, Thou *hadst* written, Thou *wrotest*, Thou *will* write.

POECORME INFLECTIONS: *s*, *es*, *th*, *t*, *st*.

It may be well to observe here, that the old *British Rule*, “The verb must agree with its nominative case in *NUMBER*, and *PERSON*,” is intended for the regulation of the *poecorme* inflections. Had these inflections *never* existed, this Rule would never have had a place in *English Grammars*. This Rule, however, has not the least bearing upon these inflections—it is even applied where they are not found; as, he *WROTE*! (See the *Appeal*, chap. XIV. page 218.)

RULES.

For correcting those *improprieties* which lie,

FIRST, in the use of the *poecorme* inflection itself; as, I writes. (*s*.)

SECONDLY, in the *want* of a particular poecorme inflection; as, 'Thou writeth, (*st.*)

THIRDLY, in the use of *be*, or some of *be*'s substitutes; as, I *be*, (*am.*)

I. POECORME INFLECTIONS OF THE GNOMACLADES.

s, es, th, t, st.

II. INFLECTIVE SUBSTITUTES.*

am, art, is, are, was, wast, were.

1. RULE, *be*, _____. No inflections.
2. RULE, *am, was*, _____.
3. RULE, *art, was, t, st.*
4. RULE, *is, was, s, es, th.*
5. RULE, *are, were*, _____.

RULE I.

A *mere* command, or a *mere* petition cuts off the *poecorme* inflections from all *gnomaclasses*, and rejects all *inflective substitutes*; as, *Be* thou here in time, *Forgive* thou our faults, *Go* thou to school, *Come* ye home.†

Specimen of correcting by Rule I.

Gives me a book, John.

Improper: the error lies in the *s* inflection of *give*. The impropriety is a violation of RULE first, which says, &c. as, *give* me a book John.

EXERCISES.

Comes here, Charles, and reads.
Writes these copies accurately, John.
Comes in, Sir.
Returns to me, John, immediately.
Forgives thou us our sins.
Has thou mercy upon us.

RULE II.

The *singular* poecorme of the *formative* indication, re-

* That is, entire words used as *substitutes* for inflections.

† There may be a command with an affirmation; as, Thou shalt not steal. And there may be a petition with an *interrogation*; as, Will you lend me your knife?

quires *am*, or *was*, and cuts off the *poecorme* inflections from every other *gnomaclade*; as, I *am*, I *was*, [I (that *am* now weak,) *was* once strong.] 'The lad called (on me) who *am* his uncle, I write, If I *was* there, *Was* I there, I could see him.

In the above instances, *who*, and *that* are *singular*, and *formative*.

NOTE. The singular *poecormes* of the *formative* indication, are *I*, *who*, *that*.

How can the *numeration*, and the *indication* of *who*, and *that* be determined? By the *corme* which these proxies represent—for *who*, and *that* take the *numeration*, and the *indication* of those *cormes* for which they stand. I *who*, me *who*, I *that*, me *that*. Here, the *numeration* of *who*, and *that* is *singular*; and their *indication* is *formative*.

We *who*, we *that*, us *who*, us *that*: *plural*, and *formative*.

Thou *who*, or *that*, thee *who*, or *that*. Here, the *numeration* is *singular*, and the *indication* is *auditive*.

["They called me] (*that* speak) (to you.)" Why is *that*, in this instance, *singular*, and *formative*? Because it represents *me*.

Specimen of correcting bad English, in which there is an application of the second Rule.

"I laughs."

Improper: the error lies in the *s* inflection of *laugh*. The impropriety is a violation of Rule second, which says, &c. (Here let the pupil read the Rule.)

As, I *laugh*.

REMARK. The pupil should not say the error lies in *is*, *consent*, &c.; but in the *t*, *st*, *s*, *es*, or *th* inflection, or in the *use* of *is* for *am*, &c.

Exercises to be corrected according to the preceding Specimen.

I sings very little.	I is.
I be in good health.	I runs.
I cans read Franch.	I believest.
I will return.	Says I.
I wast.	Thinks I to myself.
I art.	Says I, you cannot return.
[The child saw me] (who is its present protector.)	
[They called me] (that speaks) (to you.)	
[I (that reads so well) is now to declaim.]	
[I (who art bad) must repent.]	
[I (that are friendly) (to all) are glad to see thee.]	
[I (who teaches thee) art thy brother.]	

The following instances are *considered* correct English as they now stand. Nothing is more obvious, however, than that they are *incorrect*.

When two, or more things are noted separately, there is no plurality; as, “*I*, and *he* are, *I*, and *thou* are.”

Here the individuals are denoted *separately*, hence while there appears, from a slight glance, to be but one affirmation in a sentence, there are in truth *two*. One is made by expressed words, the other by *implied* ones: [*I* ,] (and he are.) [*I* ,] (and thou are.)

Now, by rendering these monos plenary, we shall convince grammarians of the gross error which we trust the world will gradually, and gladly correct:

1. [*I are*] (and he *are*.)
2. [*I are*] (and thou *are*.)

Corrected:

1. [*I am*] (and he *is*.)
2. [*I am*] (and thou *art*.)

But the monos should of course be left in their implenary state; as,

1. *I*, and he *is*.
2. *I*, and thou *art*.

Improper:

1. *I*, and he *write*.
2. *He*, and thou *write*.

Proper:

1. *I*, and he *writes*.
2. *He*, and thou *writest*.

Rendered Plenary:

1. *I write*, and he *writes*.
2. *He writes*, and thou *writest*.
1. *I*, and he *write*.
2. *He*, and thou *write*.

By rendering these monos plenary, it is seen that they are actually bad English:

1. *I write*, and he *write*!
2. *He write*, and thou *write*!

In instances in which *or* occurs, the *gnomacade*, or verb is properly used:

I, or he *is*; *He*, or thou *art*.

Rendered Plenary: *I am*, or he *is*; *He is*, or thou *art*.

To be corrected.

1. [“*John* , , ,”] (and *I are* sick.”)
2. [“*Samuel* , , , , ,”] (and *I are* good boys.”)

Samuel is a good boy; and *I am a good boy*.

Q

3. ["Nathaniel , , ,] (and I *are* pupils.)"]

4. ["He , , ,] (and I *were* there.)"]

See the *APPEAL* page 239.

RULE III.

If there is neither a command, nor a petition, the singular poecorme of the auditive indication, requires *art*, or *wast*, and gives the *t*, or *st* inflection to every other guomacade; as, 'Thou *art*, 'Thou *wast*, If thou *art*, If thou *wast* there, *Wast* thou there thou *couldst* see thy friend, [I saw thee] (who *didst* betray my friend.)

NOTE. The singular poecormes of the auditive indication, are *thou*, *who*, and *that*.

Specimen of correcting by Rule III.

I hope that thou *am* well.

Improper: the error lies in the use of *am* for *art*. The impropriety is a violation of Rule III, which says, &c.: as, I hope that thou *art* well.

EXERCISES.

Is thou reading, Charles?

'Thou is my friend.

Perhaps thou be a teacher.

'Thou smiles.

'Thou art in error, 'Thomas.

'Thou wrote too soon.

'Thou am called a hasty man.

Why am thou not a philosopher?

Do thou love thy neighbor?

'Thou loved thy brother too little.

'Thou did not see him.

'Thou has a fine book, Stephen.

'Thou were at my house.

'Thou saw him with me."

[The child saw thee] (who am its present protector.)

[I called thee] (that speaks) (to her.)

['Thou (that reads so well) am now to declaim.]

['Thou (who is bad) should repent.]

(See Remarks, page 181.)

1. ["John , , ,] (and thou *are* sick.)"]

2. ["Samuel , , , , ,] (and thou *are* good boys.")

[Samuel *is a good boy*,] (and thou *art a good boy*.)

3. "Nathaniel , , , , ,] (and thou *are* pupils.")

How can Nathaniel be *two*? it is here asserted that Nathaniel is *pupils*, and that thou art *pupils*!!

4. ["James , , , , ,] (and thou *read* books.")

[James *reads* books,] (and thou *readest* books.)

5. ["He , , , , ,] (and thou *were* there.")

Does thou require *were*, or *wast*?"

RULE IV.

The *singular* poecorme of the *sinefunctional* indication, requires *is*, or *was*, and gives the *s*, *es*, or the *th* inflection, in the *phemic*, and the *presynphemic* timedex, to every other gnomacade which can take these inflections; as, He *is*, He *was*, He *has* a book, He *has* or *hath* written a book, The jury* *has* or *hath* agreed, The meeting *is* large, The family *was* well, *Was* he well he would, attend, I , , , and he *is*, "He , , , , , and she *has* arrived."

NOTE. *May*, *can*, *must*, *might*, *could*, *would*, *should*, *will*, *shall*, and *ought* cannot take the *s*, *es* and *th* inflection.

Specimen of correcting by Rule IV.

He write to his friend every week.

Improper: the error lies in the want of the *s* inflection of *write*. The impropriety is a violation of Rule IV, which says, &c.; as, he *writes*.

EXERCISES.

He am with John.	He write his copies too fast.
Joseph art my brother.	John have returned.
She are his sister.	She move gracefully.
Stephen walk with me daily.	He drink too much water.
It rain quite fast.	The apple taste sweet.
She sing sweetly.	The grass grow high.
James have a new book.	He appear well.

* Every *name* of an assemblage, or collective body, is singular, unless it has the plural form; as, *Jury*, *Church*, *Committee*, *Congress*. *Two* jury, *six* church, is as good, as jury *are*, church *are*!

Neither precept, nor discipline are so forcible as example.

Either the boy or the girl were present.

Neither character, nor dialogue were yet understood.

Either money, or credit are necessary to all.

John, or James write letters.

Were he, or his mother at church?

'There are enough already.

Parliament have at length dissolved.

'The court have disagreed.

'The jury are not unanimous in opinion.

'The committee agree upon this point.

'The meeting were well attended.

'The flock are fed.

When the nation complain, its rulers should listen.

'The regiment consist of a thousand men.

'The crowd are so great that I cannot get through it.

'The weight* are sixty pounds.

1. ["Socrates , , ,] (and Plato *were* eminent philosophers."

2. ['The son ,] (and father *meet*.)

3. [Life ,] (, ,) (, ,)
(and death *are*) (in the power) of the tongue."

4. ["The time , ,] (and place *were* appointed.")

5. [Idleness , , ,] (, , ,)
(and ignorance *are* the parent) (of many vices.")

6. ["I ,] (, thou ,) (and he write.")

7. ["Every plant ,] (, , ,) (, , ,)
every flower ,) (, , , ,) (and every
drop (of water) *abound*) (with living creatures.")

8. ["Wisdom , ,] (, virtue , ,)
(and happiness *dwell* there.")

9. ["Every desire (of the heart) , , ,] (, , ,) (, , ,) (and every secret thought
is known) (to him) (who made us.")

10. ["Each day , , , ,] (, , , ,) (and each hour *being* some business) (that *re-*
quire our attention."

Corrected.

Socrates, and Plato was an eminent philosopher.

* The *preceding* is the *poecorme*, and controls the *gnomaclade*; as,
The *wages* of sin *are* death, *Death* is the wages of sin.

The son, and father meets.
 Life, and death is in the power of the tongue.
 The time, and place was appointed.
 Idleness, and ignorance is the parent of many vices.
 I, thou, and he writes.
 Wisdom, virtue, and happiness dwells there.
 Every plant, every flower, and every drop of water abounds
 with living creatures.
 Every desire of the heart, and every secret thought is known
 to him who made us.
 Each day, and each hour brings some business that requires
 our attention.

NOTE. It may be well enough to say here that the British English Grammarians, and the American English Grammarians, give to *and* no power over the gnomaclade, the verb, in cases like that in the seventh, ninth, and tenth example. Hence they write the gnomaclade, or verb with its pœcormœ inflections:

“*Every* plant, *every* flower, and *every* drop of water *abounds* (not *abound*) with living creatures.”

This, which, *strange* to tell, is considered a mere *exception*, is in truth English, while the other form which is considered to be founded on the *general* principle, is not *English*.

1. The general principle; “John, and Joseph *are* good children.”

2. *A mere exception*: “*Every* boy, and *every* girl *is* a good child.”

What is it, yes, what is it which renders *are* proper in the first, but improper, in the second?

By rendering the first plenary, it will be seen how exactly the *fact* accords with the *import* of the proposition:

John *are* good children, and Joseph *are* good children!!

It is a *singular* doctrine which compels a simple proposition to make *two children* out of *one*!

Let us turn it into English:

[John , , , , ,] (and Joseph is a good child.)

“That is, John *is* a good child; and Joseph is a good child.” (See the APPEAL, page 237.)

NOTE 1. When the pœcormœs are singular, and of different indications, the last controls the *expressed* gnomaclade, or verb; as, I, or thou *art* in error, Thou, or I *am* in error.

NOTE 2. When the poecormes are of different numerations, the last controls the *expressed* gnomaclade, or verb; as, I, or they *are* in error, Thou, or they *are* in error.

NOTE 3. *To*, in the semimono, whether expressed, or understood, cuts off all the poecorme inflections, and confines the gnomaclade to its *radical* state; as, They went *to see* the man, They saw the ship
, *move*.

RULE V.

The plural poecorme cuts off all the poecorme inflections, and, except in a command, or a petition, requires *are*, or *were*; as You *write*, Ye *are*, They *are*.

Specimen of correcting by Rule V.

“ We is well pleased.”

Improper: The error lies in the use of *is* for *are*. The impropriety is a violation of Rule V, which says, &c.

As, we *are* well pleased.

EXERCISES.

They be fine apples.

You is good children.

Ye art reading my part.

They was in Philadelphia.

They am not in this place now.

The gentlemen art satisfied; and the ladies is much pleased.

These lads runs. What signifies good opinions?

Hence comes wars.

Disappointments sinks the heart.

Fifty pounds (of wheat) contains forty pounds (of flour.)

N. B. The following *Rule* may be read, and the exercises under it may be made to suit it. Yet, as the Rule itself is founded in *error*, the author can not recommend any person to speak, or write by it. The doctrine of this Rule, is discussed in the *APPEAL*, under page 237; and to this discussion the reader is earnestly desired to give his attention.

The author hopes that such a reformation will so soon take place in the minds of the learned, that the discussion of this Rule, and the Exercises under it, may be expunged from the next edition of this work.

RULE VI.

In compliance with *custom*, but in *opposition* to the *principles* of our language, the *ellipsis* in the superior mono, of the gnomaclade which is expressed in the inferior mono

subjoined by *and*, cuts off the poecorme inflections, and, if there is neither a *command*, nor a *petition*, requires *are*, or *were*; as, ["I , , ,"] (*and John laugh.*"")

["I , , , ,"] (*and thou are his friends.*"")

("Thou , , , ,") (*and I were his friends.*"")

(See page 181.)

That it is the *ellipsis* which cuts off these inflections, and requires *are*, or *were*, is obvious from the fact that when the superior mono is made *plenary*, the singular poecorme in *both* monos, has the same influence over the gnomaclade, which it has where *and* does not occur; as, ["I am his friend,"] (*and he is his friend,*"") Not, [I are his friends;] (*and he are his friends.*) [I laugh;] (*and John laughs,*) Not [I laugh] (*and John laugh.*)

The *verb*, then, receives the plural form as they call it, not because of *and*, not because of the two nominatives which we are *told* are connected by *and*, but *merely*, because the verb which is expressed in the mono subjoined by *and*, is *understood* in the mono to which *and*'s mono is conjoined! The *verb*, then, agrees, not with the *nominative*, but with the *ellipsis* in the superior mono!!

The following exercises are correct English as they now stand, according to the principles of that relation which exists between the poecorme, and the gnomaclade—but still they are placed under the sixth *Rule*, to be *deformed*, (not corrected) by the doctrine of *custom*.

EXERCISES.

Socrates, and Plato was an eminent philosopher.

The son, and father meets.

Life, and death is in the power of the tongue.

The time, and place was appointed.

Idleness, and ignorance is the parent of many vices.

I, thou, and he writes.

Wisdom, virtue, and happiness dwells there.

Every plant, and flower abounds with living creatures.

Every desire, and secret thought is known to him who made us.

Each day, and hour brings some business that requires our attention.

RULE VII.

The *proxy* corme should agree with its principal which it represents, in *indication*, *numeration*, and *gender*; as, "Mother had seen James before *she* called *him*," "The jury will remain out till *they* have agreed on a verdict."

They, represents the word, *members*, implied.

Specimen of correcting by Rule VII.

“Take handfuls of ashes, and let Moses sprinkle it toward heaven.”

Improper: the error lies in the singular numeration of *it*—the impropriety is a violation of RULE VII, which says, the proxy come, &c.; as,

And let Moses sprinkle *them*.

EXERCISES.

No person is fully satisfied that they will not be deceived.

The minds of men are active—it must have something to work on.

Each of them received the amount to which they were entitled by law.

I gave him oats—but they would not eat it.

I gave the horse hay—but they would not eat them.

I gave the horse grass—but he did not eat them.

I gave the ox spires of grass—but he did not eat it.

NOTE 1. When, for brevity, the name of the assemblage, or collective body, is used instead of the name of its constituent parts, the mind dissolves the body into the several parts, and the proxy come represents the name of these parts; as, the jury will remain out till *they* have agreed on *their* verdict.

Here, *they* represents *members*.

EXERCISES.

The jury will continue out till it have agree on a verdict.

The council was not unanimous, and it separated without coming to any determination.

The committee was divided in sentiment, and it referred the business to a general meeting.

The enemy was not able to support the charge; and he fled.

The defendant's counsel had a difficult task imposed upon it.

The family is not so well pleased with its situation as it expected to be.

NOTE 2. When the name of the assemblage, or collective body, is *not* used for the name of the constituent parts, (*members*) the mind does not dissolve the body into its several parts—hence the proxy come represents the *true* name of the collective body; as, A committee was appointed; and *it* made a report upon the subject.

Here it represents, not *members*, but *committee*, the true collective name.

Specimen of correcting under Note 2.

"The crowd is so great that I can not get through *them*."

Improper: the error lies in the plural numeration of *them*. The impropriety is a violation of Note II, under Rule VII, which says, When the name of the, &c.; as, I cannot get through *it*.

EXERCISES.

'The crowd is so great that I cannot get through them.

The company was very small at first; but they increased daily.

The school is quite large now; and they still grow larger.

The third flock of sheep is fed; but they are not watered.

NOTE 3. When the *proxy corme* runs into a clade, the clade represents the name of multitude, in a *cladeified* form, (*committee's*) not *members* understood, and should remain in its singular form; as, the committee published *its* proceedings. [Not *their proceedings*.]

EXERCISES.

When the nation complains, their rulers should listen.

This company conducts their business with accuracy, and despatch.

The church will conduct their own business.

The family is very well with the exception of two of their members.

'The school must attend to their writing now.

This class has lost some of their members.

NOTE 4. When the *proxy corme* is preceded by two principals of different *semenological* characters, it commonly takes the indication, numeration, and gender of the nearer; as, I am the *man who* commands you.

Did *who* represent *I*, *who* would then be of the formative; hence it would be, *who command?* (no *s*,) for *who* by representing *I*, would become equal to *I* in *indication*, *numeration*, and *gender*; and you would not say *I commands*; but *I command*.

There is something in *I* which indicates that the person alluded to by *I*, is the former of the sentence. The word, *man*, however, has nothing of the kind. True, *I*, and *man* denote the same person—hence the word, *man*, must denote the former of the sentence as much as "*I*." But, then, the word, *man*, has no tongue, no means

with which to *tell*, to *indicate* that it denotes the former. The word *I*, however, has the means of indicating that it (*I*) does denote the former. Hence the difference between *I*, and *man* in *indication*.

EXERCISES.

I am the man who command you.

I am a person who adopt that sentiment, and maintain it.

'Thou art a person who possessest bright parts; but who hast cultivated them but little.

I am a man who speak but seldom.

'Thou art the friend that hast often relieved me; and that hast not deserted me in time of peculiar need.

I am the boy that write letters.

You are the boy who pick my apples.

RULE VIII.

Evèry *agnomaclade* that is formed from a *proxy* corne, must represent some *agnomaclade* which is formed from some *principal* corne by the apostrophe ' , and *s*, (*'s*) or by the apostrophe only ' , and must agree with it in *indication*, *numeration*, and *gender*; as, John saw *his* brother, 'The jury will remain out till *its* members have agreed.

Here "*his*" represents, not *John*, but the *metaclade*, *John's*; as, John saw *John's* brother.

And "*its*" represents, not "*jury*," but the *metaclade*, *jury's*; as, The jury will remain out till the *jury's* members have agreed on a verdict.

EXERCISES.

Can any person on their entrance into life be fully secure that he shall not be deceived?

The minds of men cannot be long without some food to nourish the activity of its thoughts.

Each of them in their turn receives the money to which they are entitled.

Each of the boys took their own book.

He teaches mathematics with all its branches.

Carry the scissors to its place.

John, and James have found his books.

Stephen, or Joseph has returned their copy.

I have examined the subject of alms in all their consequences.

RULE IX.

Have, through all its variations, gives the following gno-

maclade the *havible* form; as I have *begun*, 'Thou hast *written*, He has *walked*, 'They had *flown*, He hath *put*. (Not, have *began*, hast *wrote*, has *walk*, have *flew*, have *puts*.)

Specimen of correcting by Rule IX.

I have did it.

Improper: the error lies in the want of the havible form of *did*. The impropriety is a violation of RULE IX, which says, &c. as, I have *done* it.

EXERCISES.

I have came. He has wrote his copy.
I have drank. I would have wrote a letter.
'The birds have flew. He has drank.
He had mistook his true interest.
He has wove the web. The river was frozen over.
'They had chose the part of honor and virtue.
My people have slid backward.
He has broke the bottle.
'The price of cloth has lately rose very much.
His vices have weakened his mind, and broke his constitution.

RULE X.

Be, through all its variations, gives the following gnomaclade a *beible* form, as, 'The book is *written*, I am *writing*, Letters are *written*, Water is *drunk*.

Specimen of correcting by Rule X.

'The hat was *took*.

Improper: the error lies in the want of the beible form of *took*. The impropriety is a violation of RULE X, which says, &c.; as, the hat was taken. (See page 93.)

EXERCISES.

It was drank.
His resolution was too strong to be shook by opposition.
'The horse was stole.
'The Rhine was froze over.
She was invite into the drawing room.
Some fell by the way side, and was trod down.
'The work was very well execute.
It has been did.
'The French language is spoke in many countries.

NOTE. The *prediradical* nontimedex should never be used unless *have*, or *be* is either expressed, or understood before it; as, "He *done* well," "I *seen* him this week," (*have* done, *have* seen.) (See Nontimedexes, page 93.)

RULE XI.

When the time and event both exist at the period in which they are mentioned, with no other cessation than *occasional* intermission, the *phemic* timedex should be used; as, 'They frequently *call* on us.

RULE XII.

The *presynphemic* timedex should be used where a portion of the time within which the event is placed, yet remains; as,

1. I *have* written a letter to day.
2. I *have* seen him twice in my life.
3. I *have* never drunk better water.

A portion of my life yet remains—and as these events are placed within the period of my life, the *presynphemic* timedex must be used. He who has passed completely through; or he whose period of life is perfectly passed off, may look back through the *prediphemic* timedex; as,

1. I *saw* him twice in my life.
2. I never *drank* better water in my life.

(See page 87.)

Specimen of correcting under Rule XII.

"I wrote to my brother to-day."

Improper: the error lies in the use of the *prediphemic* timedex. The impropriety is a violation of Rule XII., which says, &c.; As I *have* written to my brother to-day.

EXERCISES.

I saw my uncle 'Thomas in market this evening.
 Mr. Jones made a thousand dollars this year.
 John, did you do the job yet?
 Did you see your sister since you have been in Philadelphia?
 I purchased this book this evening.
 I spoke with my brother since I came out.
 Will you go, James? No, I concluded to remain at home.

RULE XIII.

When the period of time within which the event is placed, is *all* passed off, and taken as *disconnected* with any other

time, the prediphemic timedex should be used; as,

1. I *wrote* a letter to my brother yesterday.

Specimen of correcting under Rule XIII.

I have made out very well last year.

Improper: the error lies in the use of the presynphemic timedex, where the time is perfectly passed off, and unconnected with other time. The impropriety is a violation of Rule XIII, which says, &c.; as, I *made* out very well last year.

EXERCISES.

I have written to my brother a number of times while he was in Boston.

While I was writing this work, I have prepared another for the press.

He has seen me last week in Philadelphia.

RULE XIV.

Where one event takes place before another, the first mono should have the *presyndiphemic* timedex; as,

1. [They *had* dined before] (I arrived.)
2. I *had* concluded to return before I got my father's letter. (See page 88.)

Specimen of correcting.

I returned before John came home.

Improper: the error lies in the use of the *prediphemic* timedex, for the *presyndiphemic*. The impropriety is a violation of Rule XIV., which says, &c. As, I *had* returned before John came home.

EXERCISES.

Joseph wrote his copies before school commenced.

Jane learned her lesson before she went to school.

God created the earth before he formed man.

I was in business a number of years before my brother's death.

'They saw me twice at my own house before I called on them.

RULE XV.

When the superior part of the mono is founded upon a *hope, command, desire, intention, or duty*, the semimono should have the *phemic* timedex, as,

1. They meant *to write* last week.
2. We desired *to find him* at home.

R

3. 'They bade* him *return the book*.
4. I told him *to bring the articles*.
5. "He ought *to come*."

NOTE. This rule is clear: clear because the presyndiphemic timedex would denote that whatever is hoped for, commanded, desired or intended, had been realised before even the existence of the hope, command, desire, or intention.

Specimen of correcting.

I saw him to *have* drunk the wine.

Improper: the error lies in the use of the presyndiphemic timedex for the *phemic*. The impropriety, is a violation of RULE XV, which says, &c. As, I saw him *drink* the wine.

EXERCISES.

- 'They meant to *have* written last week.
 We desired to *have* found him at home.
 'The teacher told us to have done these sums.
 'They intended to have returned home.
 We hoped to have seen all the family happy.
 'They desired us to have gone home with them.
 He ought to have returned.

RULE XVI.

Where the event expressed in the semimono, had happened before that expressed in the superior part, the presyndiphemic timedex should be used in the semimono; as,

1. I was delighted to *have* seen my brother.
2. He was glad to *have* paid the debt.

Here it is clear that the seeing had taken place before the delight was felt; as, He was delighted on Saturday to have seen his brother on Friday.

It is also obvious that the payment had been made before the gladness was felt.

Specimen of Correcting.

I was much pleased yesterday to see you the day before at my house.

Improper: the error lies in the use of the *phemic* for the presyndi-

* If *bid, dare, make, see, behold, hear, feel, need, or have*, is found in the superior part, *to*, except in the *poetic* series, should not be expressed in the semimono; as, I saw him , write this letter.

Dare forms an exception to this note when it signifies *to challenge*.

phemic timedex. The impropriety is a violation of RULE XVI, which says, &c. As, I was much pleased yesterday to *have* seen you the day before, at my house.

EXERCISES.

I was very sorry last evening to see you the night before, at a public house.

I have been happy to-day to see you at church last Sabbath.

RULE XVII.

When the events in *both parts* of the mono happen at the *same* time, both parts should have the *phemic*, or the superior, the *prediphemic* timedex; as,

1. I am delighted to see you.

2. I was delighted to see you last week.

Specimen of Correcting.

I was delighted to *have* seen you.

Improper: the error lies in using the presyndiphemic for the phemic timedex. The impropriety is a violation of RULE XVII, which says, &c. As, I was delighted to *see* you.

EXERCISES.

I was pleased yesterday to have seen you yesterday.

I hope to have got a letter to-day.

I saw you to have written the letter.

Before leaving the timedex of the semimono, it may be well enough just to say that the very common, and *highly authorized* expression, he "*ought to have* written," is no better than "he hoped to *have* seen his son."

The word, *ought* denotes duty—*written* denotes an action—and *have* indicates that he had done the action even before the duty is represented as existing! He *should* have written, is good.

RULE XVIII.

The *postphemic* timedex should be used where the event is *individual*, not *habitual*, where the *post* time alluded to consists of but one portion, and where the event is to take place, not *before*, but *within* that one portion of time; as, I *shall* dine at two o'clock, I *will* see you again.

NOTE. Where the event is *habitual*, the *phemic* timedex is generally used; as, When the stage *returns*, we shall see our friends.

The *returning* of the stage is spoken of as an habitual event, a *customary* act; hence the *phemic* timedex is used: (*returns*.) The

seeing of our friends is not mentioned as an *habitual* event—hence it has the postphemic timedex: (*shall*.)

RULE XIX.

Where the nature of the case makes two portions of *postphemic* time, and the event, whether *individual*, or *habitual*, mentioned in the first mono, is to take place *within* the first portion, but *before* the *commencement* of the *second*, the first mono should have the prepostphemic timedex; as, “When the stage *shall have* returned, we shall see our friends; We *shall have* dined by two o’clock; I *shall have* seen the merchant before you return.

NOTE. There are from the nature of the case three points of time which in *some sense*, or other regard this sentence. First, there is the *phemic*, the time within which the sentence was formed. Secondly, there is a *postphemic* portion within which I am to do the act of seeing the merchant. Thirdly, there is the postphemic portion which falls immediately after *that postphemic portion* within which the act of seeing is to take place—and within this portion which may be called the *post-postphemic*, the act of returning is to be done.

John will call before you set out for Boston.

Improper: the error lies in the use of the *postphemic* for the *pre-postphemic* timedex. The impropriety is a violation of RULE XIX, which says, &c.

As, John will *have* called before you set out for Boston.

EXERCISES.

We shall get some news by 11 o’clock.

James will write you before next week.

He will send you the book before you want it.

NOTE. In the monos of the affirmative kind, *will have* should not be used with *I*, or *we*; nor *shall have* with *thou*, or *ye*, nor with any poccorne of the *sinefunctional* indication; as,

1. I will *have* written, &c.
2. Thou shalt *have* written, &c.
3. He shall *have* written, &c.

There is an obvious absurdity in *promising* in such instances. But to *foretell* is consistent; as,

I *shall* have written, &c. Thou *wilt* have written, &c.
He *will* have written, &c.

Shall, in the formative indication, only foretells; as, I *shall* go to-morrow. In the auditive, and sinefunctional, *shall* promises, com-

mands, or threatens; as, You, or they *shall* be rewarded, Thou *shalt* not steal, The soul that sinneth, *shall* die.

Will, in the formative, denotes a promise, or resolve; as, I *will* not let thee go.

In the auditive, and sinefunctional, *will* generally foretells; as, He *will* reward the righteous. (See page 98.)

Before leaving the timedexes, it may be well to observe that the mono in which the *radical* nontimedex is used in the *formative* position, has no distinct time of its own—its time is always decided from some other mono; as, *He being a wise man*, we give heed to his counsel, (phemic.)

He being a wise man, we gave heed to his council. (Prediphemic.)

RULE XX.

Monos which are subjoined by *and*, *or*, *neither*, *either*, and *as well as*, when they *can* be left in an impleinary state, should agree in timedex with those monos to which they are subjoined; as, I have read, and, *written* many books.

EXERCISES.

I have read, and wrote many books.

He saw me, and *has* satisfied me.

He saw me, and even *had* called me.

RULE XXI.

Where an *exhibitive* proxy corme is to be used as the *nepoecorme*, the *dicormic* gnomaclade, (or transitive verb,) requires the *nepoeic* proxy corme; and the *poeic* gnomaclade, (or neuter and passive verb,) requires the *poeic* proxy corme; as, John *saw* me, *Whom* did James *see*? John *took* it to be *him*.

It is *she*, It was *I*, We are *they*, *Who* do men say that I *am*? I have been *called* *he*, John is *thought* to be *he*. (See page 123.)

(Not, John *saw* *I*, *Who* did James *see*? I *took* it to be *he*, It is *her*, It was *me*, We are *them*, *Whom* do men say that I *am*? I have been *called* *him*, John is *thought* to be *him*.)

The *nepoeic* proxy corme is sometimes placed after *be*, a *poeic* gnomaclade; as,

I thought it to *be* him.

But *him* is not introduced by *le*. *Him* is a member of the superior part of the mono, and may be seen thus:

[I thought *it him*] (to be.)

Him, then, is the nepoecorme of *thought*.

It is not easy for *beginners* to manage constructions like the following:

1. *Who* do people say that I am.
2. He is the person *whom* they say that Mr. Johnson taught.

But by breaking such sentences into monos, the pupil, and even many of our *translators* of the scriptures, may find some aid in correcting bad English.

The gnomecorme: [*Do people say that?*]

A gnomeclad: (*who I am?*)

The gnomecorme: [*He is the person.*]

Gnomeclads: { (*whom Mr. Johnson taught.*)
{ (*they say that.*)

The variations of *be* are, *am*, *art*, *is*, *are*, *being*, *was*, *wast*, *were*, and *been*.

EXERCISES.

Who do you see, James?

They have called he, and I.

Mother taught she, and him that they should rise early.

It is me.

Whom do the people say that I am?

I took it to be he.

They thought that it was me.

We think that it was them.

Is this her?

Was that him?

John called her, he, they, thou, and I, to the house.

Who is the teacher? that man is called him?

Are you the gentleman who performs these marvellous cures? I have been reputed him.

By whom have you been called him?

I have been denominated him by all.

Who first styled you him?

RULE XXII.

The cormes in the impenary *subjoined* mono must have the same *senteological* character that they would if the

mono was plenary; as, John saw him, and *her*, I, thou, and he went, I purchased the hats of Mr. Jones, , , *he* that lives in South Eighth street. That is, I purchased the hats of Mr. Jones; who is *he* that, &c.

EXERCISES.

'These young gentlemen saw them, and we at church.

'They, and us went to the Fosters, *them* that teach in Philadelphia.

He purchased his hat of Stephen Shepherd, *him* that lives in Broadway.

I went to see my brother, *him* that lives in London.

Their sister, *her* that lives in New York, is now in Philadelphia.

RULE XXIII.

Me, and *us* should follow cormes of exclamation; as, Ah! *me*. O! *us*.

'These proxy cormes, however, are not controlled by cormes of exclamation; but by some gnomaclade understood; as, *what has befallen* me, or Ah, *ruin* has overtaken *me*, or, will overtake *me*.

NOTE. *Thou* follows cormes of exclamation; as, O! *thou* wretch. That is, O! thou *art* a wretch.

Thou, then, is the poecorme of *art* understood—and *me* in the other note, the nepoecorme of *befallen*, or *overtaken*, understood.

RULE XXIV.

Steroclades should come *before* their cormes, and require the *nepoeic* proxy corme instead of the *poaic*; as, *To whom* do you speak, John? (Not, *who* do you speak *to*, John?)

EXERCISES UNDER RULE XXIV.

(Who [do you speak] to,) Nancy?)

He put his hand upon some one, but I do not know upon who.

He called for Charles, John, and I.

[Steroclades refer] (to nepoecormes) (which (they should stand) before.)

[Give (me) some water] (which to wash in.)

(Who [does he speak] of?)

(What [does he think] of?)

OBSERVATION. The same steroclades which follow the

primitive word, generally follow the derivative; as, Derive *from*, Derivation *from*, Friend *to*, Friendly *to*.

NOTE I. Where the relation denoted by the stereoclade is mere acquaintance, *of* should be used after *friend*; as, He was a friend *of* mine.

But when the relation is real friendship, or genuine affection, *to* should be used; as, He is a friend *to* the poor, They have long been friends *to* me, Washington was a friend *to* his country.

NOTE II. Although generally, the same stereoclade which follows the primitive words, follows the derivative, yet we say diminish *from*; but diminution *of*—and sometimes *friend of*; but in all cases, *friendly to*.

NOTE III. One corme should not be subjoined to another, unless both will admit the same stereoclade; as, This is a *rule*, and *guide to* his conduct.

Now, as we cannot say *rule to*, the construction of the sentence should be changed, that each corme may have its proper stereoclade; as, This is a *rule of*, and a *guide to* his conduct.

NOTE IV. *Between*, and *betwixt* should be used where there are but *two* things—*among*, and *amongst*, where there are more than two; as, *Between* these two, there is great contention; but *among* those three there is great harmony.

NOTE V. When we are disappointed in obtaining a thing, we use *of*; as, They have been disappointed *of* money.

But when we possess the thing, and the quality does come up to our expectations, we use *in*; as, They are disappointed *in* these silks.

NOTE VI. *During* should be used only where the event continues through *all* the period which is mentioned; as, I have written letters *during* the day.

Where the event does not continue throughout the whole period, *in*, *to*, or *within* should be used; as, I have written three books *within* this year, I have written three letters *to* day.

EXERCISES UNDER THE ABOVE NOTES.

Subtraction is a derivative of subtract. The derivation of one word of another, &c.

Washington was a friend of his country.

This is a guide, and rule to his conduct.

He divided the apple between his few friends.

There should be no difference betwixt those three brothers.

The property will be divided among the two brothers.

“This document which has just been printed, states that

during the past year, 1,721,000 pages of tracts have been distributed in the city of New York."

"On one occasion during the peninsular war, the same regiment came suddenly upon the French army."

"I had occasion during our preliminary remarks on knowledge, to insist much on the importance of accurate language."

"The substance of the *three first* lectures which appear in the present volume, was first delivered in Cincinnati, during the course of *the* last summer.

"Conditions.—Two dollars if paid in advance, two dollars, and fifty cents if paid during the year!"

IN, and AT.

1st. IN is employed before the names of countries, cities, and large towns; as, I live *in* (not *at*) New York, They are *in* America, They reside *in* Lancaster.

2d. AT is employed before the names of *foreign* cities, villages, (whether *foreign*, or not,) and small towns; As, They live *at* Rome, She resides *at* Springfield.

3d. AT is generally employed, after BE, when *be* is *literally* applied; as, I shall *be* at church, They have *been at* church, They are *at* (not *to*) church.

EXERCISES.

He lives at New York.

They reside at Lancaster.

Our friends who live at Rome are at Philadelphia.

I was to the Banking house last week.

I was to church last evening.

He purchased these books to this bookstore.

INVITE, &c.

Invite, when the *mono* shows where the invitation is given, requires *in*; as, He invited me *in the street*, to call at his house.

Invite, when the *mono* shows to what place one is invited; requires *into*, or *to*; as, He invited me *into his house*, They invited her *to* our house.

In, may be used as a *clonoclad*; as, He invited me *in*.

Put, when the *mono* shows where the act is done, requires *in*; as, He *put* his hand upon me, *in this room*.

Put, when the *mono* shows into what something is put, requires *into*; as, He put the dollar *into his pocket*.

Split, when the *mono* shows where something is split, requires *in*; as, He split the log *in the cellar*.

Split, when the *mono* shows the division itself of a thing, requires *into*; as, He split the log *into two*.

Took, requires *in*, as a clonoclade; as, they took the stranger *in*.

Took, requires *into* as a stereoclade; as, He took the book *into* his hands.

Walk, when the mono intimates the leaving of one place for another, requires *into*; as, He walked *into* the house.

Walk, when the mono shows where the action is done without intimating the leaving of one place for another, requires *in*; as, He walks *in his own room*.

Walk, requires *in* as a clonoclade; as, Will you walk *in*, Sir?

Key, when the corme denotes a *part* of a thing, requires *of*; as, This is the key *of* that lock.

Key, when the thing mentioned is presented as a kind of guide, or clue, requires *to*; as, This event furnishes a key *to* all the secrets in the case.

EXERCISES.

This is the key to that lock.

This fact is a key of the true cause of this event.

There are the keys to that musical instrument.

He put his knife in his pocket.

He took the book in his own hand.

They invited him in the house.

Will you walk in this room?

He broke the glass in fifty pieces.

They split the log in two.

Let them be made in pairs.

A TABLE.

<i>Arrive</i>	-	-	-	-	requires	<i>at</i> , not <i>to</i> .
<i>Accuse</i>	-	-	-	-	requires	<i>of</i> , not <i>for</i> , nor <i>with</i> .
<i>Abhorrence</i>	-	-	-	-	requires	<i>of</i> , not <i>at</i> .
<i>Acquit</i>	-	-	-	-	requires	<i>of</i> , not <i>from</i> .
<i>Adapted</i>	-	-	-	-	requires	<i>to</i> , not <i>for</i> .
<i>Agreeable</i>	-	-	-	-	requires	<i>to</i> , not <i>with</i> .
<i>Averse</i>	-	-	-	-	requires	<i>to</i> , not <i>from</i> .
<i>Bestow</i>	-	-	-	-	requires	<i>upon</i> , not <i>on</i> .
<i>Boast</i>	-	-	-	-	requires	<i>of</i> , not <i>about</i> .
<i>Brag</i>	-	-	-	-	requires	<i>of</i> , not <i>about</i> .
<i>Broke</i>	-	-	-	-	requires	<i>into</i> , not <i>in</i> .
<i>Call</i>	-	-	-	-	requires	<i>on</i> , not <i>upon</i> .
<i>Confide</i>	-	-	-	-	requires	<i>in</i> , not <i>to</i> .
<i>Conversant</i>	-	-	-	-	requires	<i>in</i> , not <i>with</i> .
<i>Conformable</i>	-	-	-	-	requires	<i>to</i> , not <i>with</i> .
<i>Consonant</i>	-	-	-	-	requires	<i>to</i> , not <i>with</i> .
<i>Correspondent</i>	}		-	-	requires	<i>to</i> , not <i>with</i> .
<i>Correspond, &c.</i>						

To *Correspond*, to keep up an intercourse with another by writing, or letter, requires *with*, not *to*.

<i>Correspondence</i> , (intercourse by letter)	}	requires	<i>with</i> , not <i>to</i> .
<i>Compliance</i> - - - -		requires	<i>with</i> , not <i>to</i> .
<i>Cut</i> - - - -		requires	<i>into</i> , not <i>in</i> .
<i>Dependent</i> - - - -		requires	<i>upon</i> , not <i>on</i> .
<i>Derogation</i> - - - -		requires	<i>from</i> , not <i>of</i> .
<i>Differ</i> (to <i>dispute</i>) - - - -		requires	<i>with</i> , not <i>from</i> .
<i>Differ</i> in opinion - - - -		requires	<i>from</i> , not <i>with</i> .
<i>Dissent</i> - - - -		requires	<i>from</i> , not <i>with</i> .
<i>Diminution</i> - - - -		requires	<i>of</i> , not <i>from</i> .
<i>Disappointed</i> - - - -		may have	<i>in</i> , or <i>with</i> .

When we are disappointed in obtaining a thing we use *of*—but when in the quality, or character of a person, or thing, we use *in*.

Discouragement, according to the *sense*, may have *of*, *by*, *in*, or *with*.
Glad, may have *of*, or *at*, but not *on*.

Difference, may have *among*, *between*, or *betwixt*, but rarely *of*.

Failed, requires *in*, or *of*, according to the sense; as, He *failed in* his business, because he *failed of* collecting his demands.

EXERCISES.

I arrived in Boston on Monday.

"They have been accused of having aided in this act of theft."

'They confide to each other.

John called upon me for money.

He brags about his activity.

James is conversant with Greek.

He acted conformably with his instruction.

It corresponds with the sample.

His compliance to his brother's proposition injured me.

He will resent any derogation of his good name.

I dissent with that gentleman's opinion.

Any diminution from the original sum will displease them.

I was disappointed in money.

'That book' is not adapted for beginners.

He failed in collecting his money, and consequently, failed of his business.

'They differ with each other in opinion.'

MONOCLADES.

Whether, and either require or; as, he is either good, or bad, it is not known whether he is good, or bad.

Neither requires *nor*; as, he would neither do it, *nor* permit me to do it.

Although, and *though* require *yet*, or *nevertheless*; as, *Though* the house is small; *yet* it is very convenient, *Although* he was rich, *yet* for our sakes he became poor, *Though* he desires it, *nevertheless* I can not yield.

As, in a comparison, requires *so*; as, As your day is, *so* it shall be unto you.

As, where it refers to a metaclade in a comparison of equality, requires *as*; as, I think Milton *as* great a poet *as* Virgil.

So, where it refers to a metaclade requires *that*, or *as*; as, I was *so* tired *that* I fell asleep.

As, and *so* in these cases are *clonoclades*.

How many of the following sentences are correct?

Is it possible that he is as tall as I?

'There are no men so excellent as some foibles can not be ascribed to them.

He thought Bolivar as great a general as Washington.

RULE XXV.

The following corme cladeifies the preceding one by affixing the ', and *s*, or the (') only; as, *John's* hat, *The boy's* book, *Ladies'* hats.

NOTE 1. Singular cormes, terminating with but one *s*, and cormes, whether singular or plural, having no *s* in their termination, become clades by affixing an apostrophe and *s*; as, '*s*.

- | | | | | | | |
|-----------------------------|---|---|---|---|---|------------|
| 1. <i>James's</i> glove, | - | - | - | - | - | ' <i>s</i> |
| 2. <i>John's</i> hat, | - | - | - | - | - | ' <i>s</i> |
| 3. A <i>lady's</i> ring, | - | - | - | - | - | ' <i>s</i> |
| 4. A <i>child's</i> tooth, | - | - | - | - | - | ' <i>s</i> |
| 5. <i>Children's</i> teeth, | - | - | - | - | - | ' <i>s</i> |
| 6. <i>Teeth's</i> position, | - | - | - | - | - | ' <i>s</i> |
| 7. <i>Charles's</i> hand, | - | - | - | - | - | ' <i>s</i> |

NOTE 2. Singular cormes terminating in *ss*, and plural ones terminating in *s*, become clades by affixing an apostrophe (') only; as,

- | | | | | | | |
|-------------------------------|---|---|---|---|---|---|
| 1. For <i>holiness'</i> sake, | - | - | - | - | - | ' |
| 2. For <i>goodness'</i> sake, | - | - | - | - | - | ' |
| 3. <i>Bliss'</i> book, | - | - | - | - | - | ' |
| 4. <i>Ladies'</i> hat, | - | - | - | - | - | ' |
| 5. <i>Eagles'</i> wings, | - | - | - | - | - | ' |

REMARK 1. When the *cladeifying s*, used as the sign of possession, will coalesce with the corme itself, the *s* is pronounced in the same syllable; as, *John's* hat.

But when the *s* does not harmonize, another syllable is added in the pronunciation; as, *Thomas'*, *Bliss'*. Pronounced, *Thomasis*—*Blissis*.

REMARK 2. Where several *apostrophic* clades fall in succession, it is deemed sufficient by some grammarians, to *express* the *cladeic*, or *possessive* sign after the last word only; as, *John, Jane, Stephen, and Chester's* book.

The *cladeic*, or *possessive* sign is understood at *John, Jane, and Stephen*—but it certainly should be expressed after each word; as, *John's, Jane's, Stephen's, and Chester's* book. This is "*Jane* books," is not English.

EXERCISES.

Pompeys pillar.	A mothers tenderness.
Virtues reward.	A fathers care.
A good mans heart.	Natures gifts.
Helens beauty.	Troys destruction.

RULE XXVI.

The *clonoclades*, or adverbs which refer to other clades, should have the *ly* termination, if the word will take it;* as, They conducted *modestly*, They write *accurately*, He conducted *extremely* modest.

He writes correct.

Improper: the error lies in the want of the *ly* inflection of *correct*. The impropriety is a violation of Rule XXVI, which says, &c.
As, He writes *correctly*.

EXERCISES.

She sings sweet.
Grammarians should speak accurate.
Sophia dances beautiful.
The ship moves smooth along.
The water runs rapid.
This is written very correct.
He conducts himself very upright.
It is remarkable fine weather.
They conducted agreeable to the rules of decency.
Go soft, John.
Considering his station, he conducted himself very unsuitable.

NOTE 1. The *ly* inflection should not be given to the *superior* clonoclade when the *inferior* can take it; as, she behaved *exceedingly* indiscreet.

* There are a few exceptions to this rule; for instance, A *new* fashioned hat, He is a *high* minded man.

But if the inferior cannot take the *ly* inflection, and the superior can, this inflection must be given to the superior; as, she behaves very *discreetly*.

NOTE 2. In some few instances the quality is *expressed* as belonging to the event, but by inference carried to the thing; as, The grass appears *green*.

In such the clonoclade, or adverb should drop the *ly*. *Green* shows *how* the grass *appears*, not *how* it *is*.

NOTE 3. There are some clonoclades that represent the certain condition, or state which the person, or thing receives from the action denoted by the gnomaclade, or verb, which should drop the *ly*; as, He sinks *deep*, The purest clay burns *white*, The pupil should write slowly, and *exact*.

EXERCISES UNDER NOTES 1, 2, AND 3.

They behaved exceedingly rudely.
 They write remarkably accurately.
 They behaved astonishing rudely.
 He behaves uncommon badly.
 Drink deeply, or taste not the Pierian spring.
 Heaven opened widely her ever during gates.
 The victory cost them dearly.
 Thickly, and more thickly the steelly circle grows.
 The cakes taste shortly, and crispy.
 John marched straightly up a steep ascent of steps which were cut closely, and deeply into the rock.
 It makes the plough go deeply.
 The sun shines brightly.
 The water runs clearly.
 The grass grows straightly.
 He came firstly.

RULE XXVII.

Two negative words should not be used in the same mono; as, I have *not* done *nothing*, He did *not* see *no* man come in, He will *never* do *nothing*. (*Any* man, *any* thing.)

EXERCISES.

Will you not give me no apples, Stephen?
 I neither got nothing of John, nor of James.
 He will neither eat nothing, nor drink nothing.
 I can not help him no more.
 He will not give him nothing for his trouble.

RULE XXVIII.

Where a *mere* preventive against the *corme's* widest application, is all that is desired, *a* should be used; as, *a* man called on me, and gave me *a* book.

A becomes *an* before a vowel, or silent *h*; as, *an age*, *an hour*.

A is not changed into *an* before *u* long. This exception arises from the *u's* having the power of initial *y*, and *u*; as in *yew*, a *unit*, a *use*. *An* is used before words beginning with *h* sounded, when the accent is on the *second* syllable; as, *an* historical account.

RULE XXIX.

Where identity, either by an expressed, or an implied description, is obvious, and totality desirable, *the* should be used; as, give me *the* books which you hold in your right hand.

NOTE I. Where emphasis is desired, *that*, or *this* may be used instead of *the*.

NOTE II. Where unity is the leading idea, *one* should be used instead of *a*; as, there was but *one* man lost, though many were in great danger.

NOTE III. *The* may be repeated to give force, and fulness of expression; as, *the* good, *the* wicked, *the* young, and *the* old, &c.

NOTE IV. When the same individual is spoken of in reference to two, or more of his qualities, or occupations, *a* should not be repeated; as, He is *a* better writer than reader, This is *a* better barn than house.

NOTE V. When two, or more individuals are spoken of in comparison, *a* must be repeated; as, He is *a* better writer than *a* reader , . This is *a* better barn than *a* house , .

NOTE VI. When two distinct individuals, or two collections are meant, *the*, and *a* should be repeated.

1. He purchased *the* black and *the* white ox.
2. I have *the* red, and *the* white cloth.
3. He saw *the* lad, or *the* pupil last evening.
3. *The* sentensic, and *the* insentensic *corme*.

NOTE VII. When but one individual, or but one assemblage is meant, *the* should not be repeated.

1. *The* black, and white ox.
2. *The* red, and white cloth, or clothes.
3. He saw *the* lad, or pupil last evening.

RULE XXX.

All metaclasses which express number must agree with their cormes in number; as, He lives at the corner of *Third*, and *Arch* street, *This* man, *Each* man, *Two* men, *Either* man of the *two*, *That* man, *Those* men.

Specimen of Correcting.

"It is believed that the *tenth*, and *eleventh* editions have been greatly improved." *Kirkham's Grammar.*

Improper: the error lies in the plural number of "*edition*." The impropriety is a violation of Rule XXX, which says, &c. As, "it is believed that the *tenth*, and the *eleventh edition* has been greatly improved."

EXERCISES.

His second, and third daughters live in Philadelphia.
The third, and fourth classes may go out.

NOTE. When the plural form of the subjoined corme, makes too many of the same kind, the subjoined corme should remain singular, and the stereoclade, or preposition should be understood before it; as, He went to Arch , and , Market street.

If it should be, Arch, and Market streets, the expression would be inconsistent with truth: for there are not two Arch streets, nor two Market streets in the mind of him who speaks.

REMARKS.

THIS, and THAT, THESE, and THOSE.

This should be used in contrast with *that*, or *those*; *that*, in contrast with *this*, or *these*; *these*, in contrast with *that*, or *those*; and *those*, in contrast with *this*, or *these*; as,

Give me *this* plate, and not *that*, Give me *that* plate, and not *this*, Give me *those* plates, and not *this*, Give me *this*, and not *those*.

THIS, THAT, THESE, THOSE.

This, as well as *these*, refers to what is nearer by, as to time, or space: *that*, as well as *those*, relates to what is further off either in time or space; as,

In the *city*, we are entertained by the *works* of man; in the *country* by the *works* of God; *this* is the presence of nature, *that* of art; *these* astonish us, *those* we comprehend.

SUCH, EACH, EITHER, and NEITHER.

NOTE I. *Such* should be used in reference to things previously mentioned, only; as, I have sweet fruit—*such* you like.

NOTE II. *Either*, and *neither*, as metaclasses, refer to one of *two*; as, I will take *either* , of the two, *Neither* , of the two, suits me.

NOTE III. *Each*, has respect to two, or *more*, individually taken; as, *Each* , of the two; each , of the six.

NOTE IV. When the plural form of the subjoined corne makes too many of the same kind, the subjoined corne should remain singular, and the first set of clades be limited by the repetition of *the*, to the antecedent corne, understood; as, He teaches the Latin, and *the* Greek language, He found this doctrine in the new, and *the* old testament.

EXERCISES.

Who is a professor of the Latin, Greek, and Hebrew languages?

He has studied the English, and the French languages.

REMARKS.

When one thing, or collection is mentioned, the metaclass should have the clonoclass indication; as, *Red* bird, or *red* birds.

When two things, or collections are compared, the metaclass should have the supersub indication; as, these birds are *redder* than those; this bird is *redder* than that.

When as many as three things, or *collections* are compared, the metaclass should have the super indication; as, this is the *reddest* of the four.

EXERCISES.

That bird is the reddest of the two.

Stephen has two sisters, the eldest of whom is the best reader.

Which of these two kites is the highest?

He chose the last of the two.

This is the better pen of the three.

John is the better reader of the six.

Of all other schools this has the better regulations.

RADICAL NONTIMEDEX.

When the radical nontimedex becomes a corne, all the clonoclasses or adverbs which refer to it must have the same form as though they referred to it in its gnomoclass, or verb character; as, He was praised for the *drawing* of the picture *accurately*.

When *a*, or *the* precedes the radical nontimedex, *of* should generally be expressed immediately after it; as, His station in life is well adapted to the *acquiring of* knowledge, *The not making of* a will is a culpable omission.

When *my*, *his*, *her*, or any other metaclade of a similar import precedes the radical nontimedex, *of* may either be expressed, or understood; as, *John's* buying goods, caused him much trouble, or *John's* buying *of* the goods caused him much trouble.

RULE XXXI.

Every clade must be placed as near its own *superior* mono as possible, and on that side of it, which perspicuity requires; as,

Yet would the objector but consider that *actions* are qualities, he would be able to see that a verb is an adjective "*even by his own definition*" of an adjective.

The mono in italics, is properly placed. In the following, however, it is so placed as to make the objector say what he does not intend, and to leave unexpressed, what he wishes to communicate:

Yet, would the objector but consider that *actions* are qualities, he would be able to see *by his own definition*, that a verb is an adjective.

In the first, the idea is that "*his own definition*" is the means by which a verb is made an adjective:

In the second, the idea is that *his own* definition is the means by which you can see that a verb is an adjective.

RULE XXXII.

Every inferior clade must be placed as near its own *superior* as possible, and on that side of it, which perspicuity requires; as, I will call *again*, and pay you.

By a different position of *again*, the idea now expressed, would be lost, and a different one suggested; as, I will call, and pay you *again*.

Perspicuity should never be rejected for *ease*, and *harmony* of expression. Sentences may be rendered *fuller* for the sake of force, and *beauty* of construction, provided the fulness does not obscure the sense which the writer means to convey.

EXAMPLE.

Where the writer means that the beholder can discover nothing but
BIRDS.

John can *only* see the birds.

Corrected:—John can see the birds *only*—or
John can see, *only* the birds.

EXERCISES.

Samuel will write the letters indeed.

Sister will arrive peradventure.

Twice they returned.

He is here not often.

William nobly acted.

"They can not well read unless distinctly they see the print."

"They presented their gifts which being not received they became unhappy."

He, and I shall part never.

PART II.

SYNTITHODY is the second part of Syntithology, and teaches how to form *verse* sentences; as,

"Behold the Rose of Sharon here,
The Lily which the valleys bear;
Behold the Tree of Life, that gives
Refreshing fruit, and healing leaves."

PART VI.

CHAPTER I.

POEOLOGY.

POEOLOGY is that part of SYNTAX, which teaches the principles of forming *words*.

POEOLOGY is divided into two parts:

Phonology, and *Alphalogy*.

1. PHONOLOGY is that part of *Poeology*, which teaches the principles of forming *words* from *sound*. (*Phona* a sound, and *logos*, a word.)

2. ALPHALOGY is that part of POEOLOGY, which teaches the principles of forming *words* from *letters*. (*Alpha*, a letter, and *logos*, a word.)

CHAPTER I.

GNOMEOLGY RESUMED.

PUNCTUATION.

PUNCTUATION is that part of gnomeology, which consists of the art of dividing a gnomod, or sentence into its several parts, and of expressing, or denying a relation between those two parts which stand together on the paper.

The following Characters divide a Book into Parts, and express the kind, and degree of Relation, that the parts bear to one another:

<i>Hyphen</i>	-	<i>Index</i>	☞
<i>Comma</i>	,	<i>Brace</i>	}
<i>Semicolon</i>	;		}
<i>Colon</i>	:	<i>Ellipsis</i>	—
<i>Period</i>	.	<i>Acute accent</i>	'
<i>Interrogation</i>	?	<i>Grave accent</i>	`
<i>Exclamation</i>	!	<i>Breve</i>	˘
<i>Dash</i>	—	<i>Diaeresis</i>	¨
<i>Parenthesis</i>	()	<i>Asterisk</i>	*
<i>Caret</i>	^	<i>Obelisk</i>	†
<i>Paragraph</i>	¶	<i>Double dagger</i>	‡
<i>Section</i>	§	<i>Parallel</i>	||
<i>Quotation</i>	" "		
<i>Brackets</i>	[]	<i>Asterisks</i>	* * *

A VERBATORY.

A.

AGNOMACLADE is compounded of the Greek elements, *a*, not, *gnome*, a sentence, or gnomod, *atos*, having the capacity to be formed, and *klados*, a branch. The word, *agnomaclade*, then, means a *branch* word which has not

the capacity to be formed into a gnomod, or sentence; as, *the, of, a, &c.* (See page 42, and 43.)

NOTE. It may be well to observe that *atos* is a Greek suffix, and is synonymous with the common English affix, *able* in *moveable, changeable, sentenceable, gnomeable*.

AGNOMECLAD is composed of the Greek elements, *a*, not, *gnome*, a sentence, or gnomod, and *clados*, a branch, and means a *branch* mono which is not a *gnomod*, or sentence in itself; as, He went *to Boston*.

ALPHAOLOGY is made from the Greek, *alpha*, a letter, and *logos*, a *word*, doctrine, science, principle, and means the principles of forming words from *letters*.

AMBI, both. Pronounced *ambe*.

C.

CLAD is derived from the Greek, *klados*, a branch, a *dependent* part, and means a *mono* which bears a *branch* relation to another mono; as, [He went] (*to Boston*) (*where he remained*.)

CLADE is constructed from *klados*, a branch, a *dependent* part, and means a *word* which bears a *branch* relation to another word; as, *to Boston*.

"*To Boston*" is called a *clad*; but *to* is called a *clade*.

CLONOCLADE is constructed from *clonos*, a branch, a clade, and *clade*, and means a clade which belongs, not to a *corme*, but to another clade; as, *Remarkably cold nights*.

CONJECTIVE, alluding to the act of putting things together.

CONJECTIVE READING, a process by which an inferior word, or mono is affixed to its own superior word, or mono, by uttering these two only; as, I saw John on last Sabbath at church.

Conjective reading of "*at church*." I saw John *at church*.

CONJECTION, that local connection which is produced by *conjective reading*.

TO CONJECT, to put the inferior mono or word to its own superior mono, or word, without any regard to any other monos, or words; as, "the fire is quite hot."

Conjected: Fire *is*, *Quite* hot, *Hot* fire, *The* fire.

CONJECTIVE LETTERS, those letters which are used in some of the prepared Exercises of this work, to show what two monos should be conjected; as, I saw him *a* on last Sabbath *a at church*.

CORDICTION is the Latin, *cor*, the heart, and *dico*, to say, and means that attribute of an assemblage of words, which renders it a *gnomod*, or sentence.

REMARKS.

It is a curious fact, that words, by means of their dictionary significations, are competent to express all our ideas but five. Now, these five ideas which the dictionary import of words, is unable even to touch, are the *five cordictions*. And it is curious also to find that men have supplied this deficiency in dictionary function, by giving to a certain class of words an extra significant, or expressing power. This extra endowment consists in a capacity to express an *affirmation*, an *interrogation*, a *command*, a *petition*, and a *nutation*. We examine our dictionary in vain to find a word whose *affirmative power* is its *dictionary signification*. Every word which has an affirmative, or any other *cordictive* power, has also a dictionary signification; as, "Moses *smote* the rock, John *wrote* this letter." The dictionary does not define the word, *smote*, and *wrote*, as meaning an affirmation, but as denoting *certain actions*. Hence the affirmative idea which is expressed in the above instances, is the result of the extra significant capacity with which men have endued these, and similar words to enable them to denote an affirmation, an interrogation, a command, a petition, and a nutation.

(See nutation, page 16.)

CORME, from the Greek, *kormos*, the trunk, the foundation part in the frame-work of a tree; hence in this work *corme* is applied to those words which are the foundation in the frame-work of a sentence, or mono; as, *Moses smote the rock*. [See Clade.]

E.

ELLIPSIS, an omission of one, or more words in a mono, or of one or more monos in a sentence; as, he went (, yesterday,) "By grace are ye saved (, ,) through faith."

NOTE. *On* is understood before *yesterday*; and *which cometh* after *saved*.

Ex, out of some place, birth, or office.

EXFORMATIVE POSITION, that place on the paper in reference to the poecorme, which is not favorable to the exercise of *sentence-forming* power, and which is occupied by that gnomaclade, or by those gnomaclasses which do not help form the sentence character; as, he shall *have been punished*.

F.

The **FORMATIVE POSITION** of a gnomaclade is the first place in relation to the poecorme; it is denominated the formative position, first, because it is in this place that the cordiction is formed; and, secondly, because no gnomaclade in the mono can aid in forming a sentence character unless it occupies this position. In the following instance it is *can* which furnishes the elements out of which the poecorme forms the affirmative cordiction. They *can* write.

Write lies beyond the reach of the poecorme, *they*; *they* can not reach the cordictive principle which lies in *write*—*write* is in the exformative position. And to place *write* within the reach of the poecorme, *they* must occupy the *formative* position: They *write*.

G.

GNOMEOLGY is made from the Greek, *gnome*, a gnomod, or sentence, *logos*, principle, doctrine, and means the doctrine of a sentence.

GNOMOD is constructed from the Greek, *gnome*, a *cordictive* thought, and *odos*, a means, and signifies the means by which a cordiction is expressed, or it signifies an assemblage of words which expresses a cordiction, in contradistinction from an assemblage of words, which does not express a cordiction. (Page 15.)

M.

METACLADE is from the Greek, *meta*, from one to another, and *clade*, a *branch* word, and means a clade which can be moved from the poecorme to the nepoecorme; as, *The* boy read *the* book.

MONOCLADE is constructed from *mono*, and *clade*, and means a clade which is conjected, or applied to a mono; as, [He did not like the place] (*hence* he returned.)

MONOLOGY is made from the Greek, *monos*, alone, and *logos*, a word, and means that word, or that number of words, which can be passimated alone. (Page 19.)

N.

NEPOECORME is constructed from the Greek negative, *ne*, *poietes*, a former, a maker, and from *corme*, and means that *corme* which does not form, or make the gnomaclade, or verb into the sentence; as, I am *John*.

P.

POECORME is constructed from the Greek, *poietes*, a former, a maker, and *corme*, and means that *corme* which forms the gnomaclade, or verb into the sentence; as, I am *John*.

POEOLOGY is from the Greek, *poieo*, to make, form, or create, and *logos*, a word; the proper formation of words from sounds, and letters. Pronounced, *po-e-ol-ogy*.

S.

SEMENOLOGY is constructed from the Greek, *semænos*, to designate, to distinguish, and *logos*, principle, doctrine, and means the principles on which words designate those ideas to which the mere dictionary import of words conveys no allusion, as, *time*, *number*, *gender*, &c.

STEROCLADE is from the Greek, *steros*, fixed, and *clade*, a branch, and means a clade which in its *clados* relation is confined to the *nepoecorme*; as, He went to Boston. (Page 45.)

SYNCRATOLOGY, (from the Greek, *sun*, together, or with, *kratos*, power, and *logos*, a word,) the *conjunctive* powers, and characters of words. The idea of together or conjunctive is from *sun*; that of power, and character, from *kratos*; and that of word, from *logos*.

SYNTITHOLOGY, (from the Greek, *sun*, together, or with, *tithemi*, to put, and *logos*, a word,) the putting of *words* together. Pronounced, *Syn-te-thol-ogy*.

This word is offered as a substitute for the word, *Syntax*, as applied by the British grammarians.

NOTE. *Syntax* is too general in its import to be restricted to the putting of *words* together. The letters of a word are put together; as, *Grammar*. Hence there is as much *Syntax* in Orthography, as in any other part of Grammar. Indeed, there is no process in forming sentences, in which there is not a putting of parts together; hence the entire science is of a *Syntactical*, or conjunctive nature; therefore it should be denominated SYNTAX.

W. Jones

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